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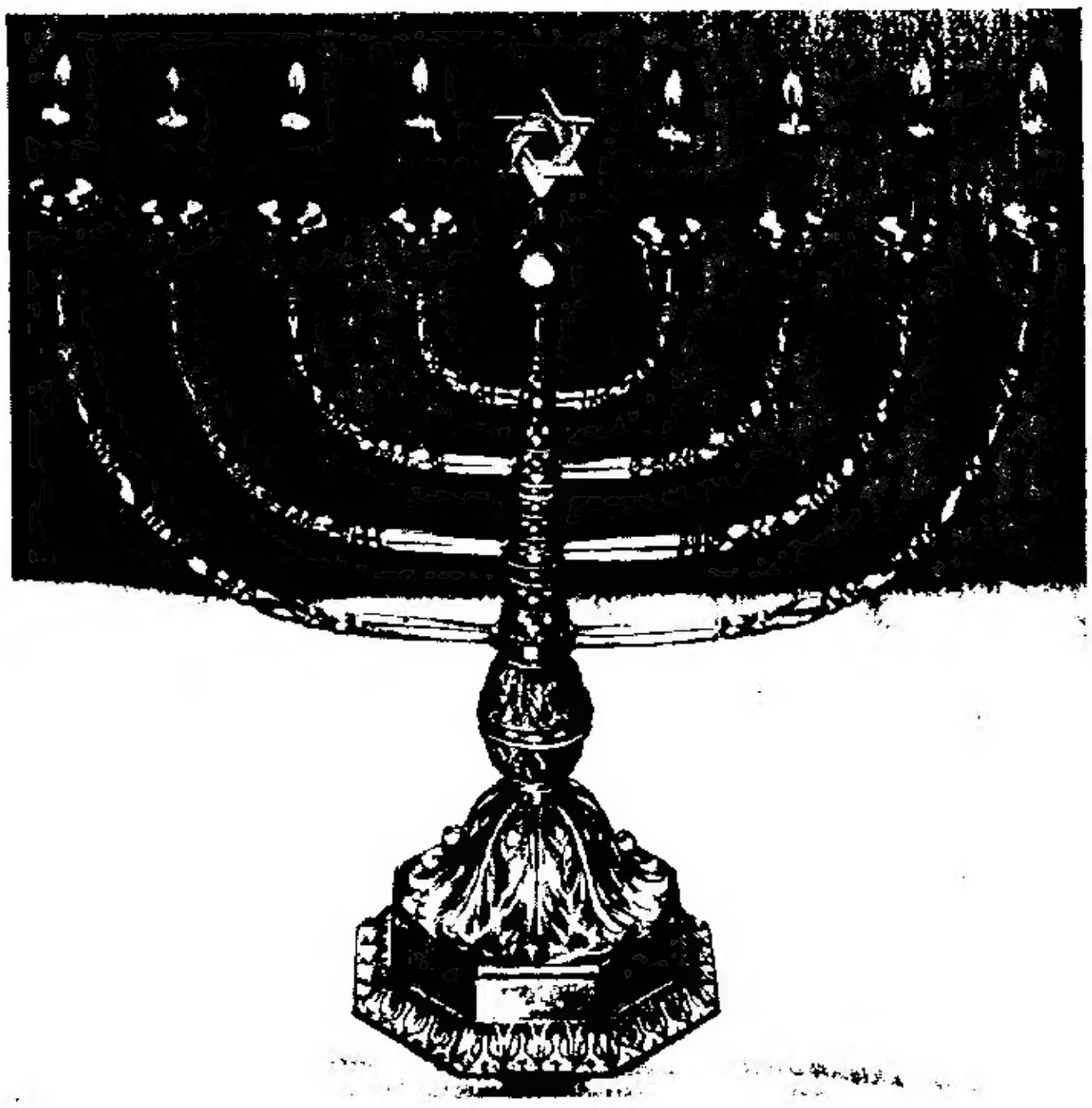

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The Canadian English-Jewish Weekly

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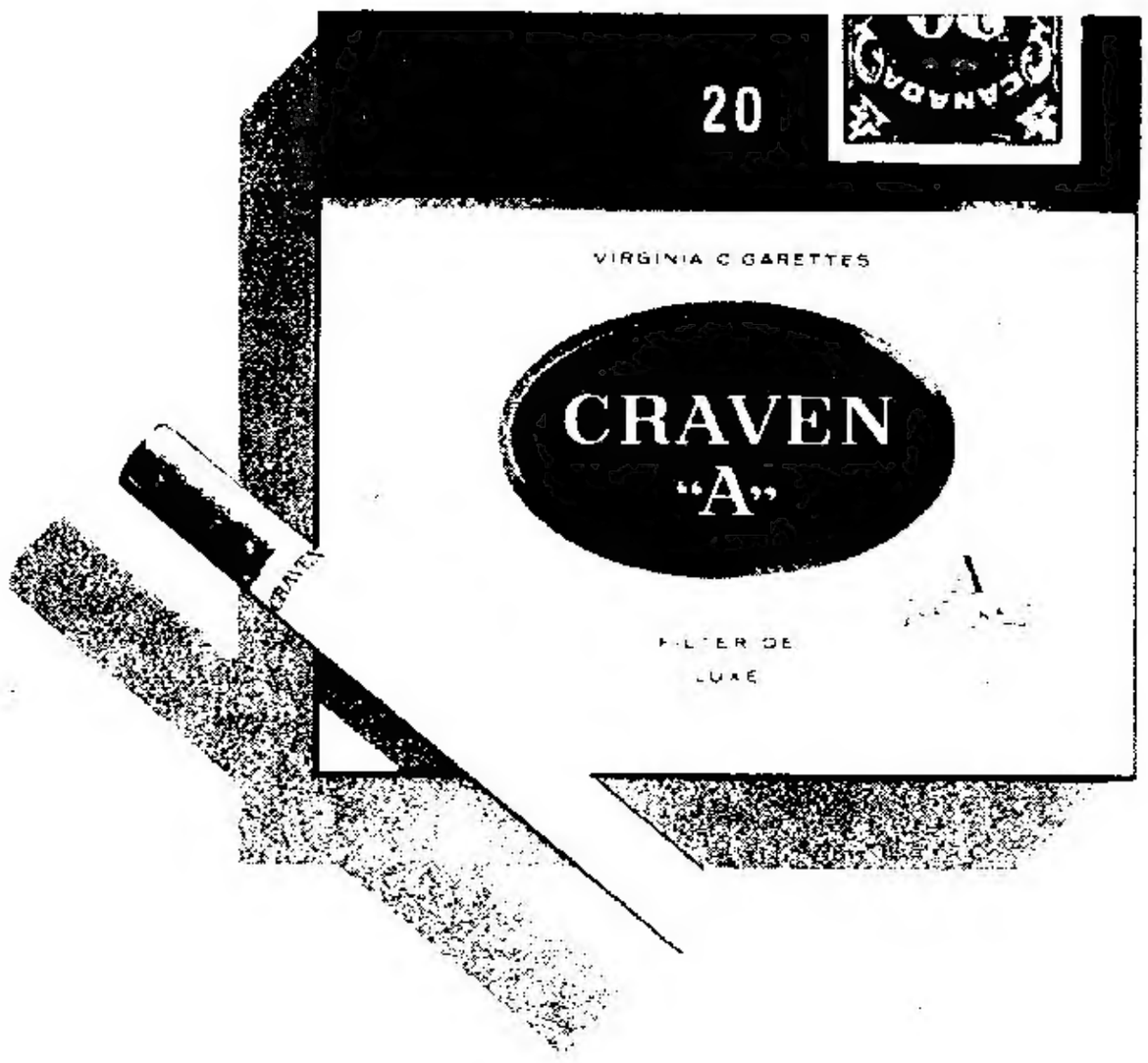

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CANADIAN JEWISH REVIEW

VOL. XLV GARDENVALE, QUEBEC, DECEMBER 21, 1962 No. 12

BACKGROUND TO CHANUKAH

The First Book of Maccabees says:

"And King Antiochus wrote to his whole kingdom, that all should be one people, and that each should forsake his own laws. And he sent letters unto Jerusalem and the cities of Judah that they should profane the Sabbaths and feasts, pollute the sanctuary, and build altars and temples and shrines for idols; and whosoever shall not do according to the word of the king, he shall die. And he appointed overseers over all the people, and he commanded the cities of Judah to sacrifice, city by city. And they did evil things in the land; and they made Israel to hide themselves in every place of refuge which they had. And they rent in pieces the Books of the Law which they found, and set them on fire. And wheresoever was found with any a Book of the Covenant, and if any consented to the Law, the king's sentence delivered him to death.

"And in those days rose up Mattathias, a priest from Jerusalem; and he dwelt at Modin. And he had five sons, John, Simon, Judas (who was called Maccabaeus), Eleazar, Jonathan. And he saw the blasphemies that were committed in Judah and in Jerusalem, and Mattathias and his sons rent their clothes, and put on sackcloth, and mourned exceedingly.

"And the king's officers, that were enforcing the apostasy, came into the city Modin. And many of Israel came unto them, and Mattathias and his sons were gathered together. And the king's officers spake to Mattathias, saying, 'Thou art a ruler and an honourable and great man in this city, and strengthened with sons and brethren; now therefore come thou first and to the commandment of the king, as all nations have done, and the men of Judah, and they that remain in Jerusalem; so shalt thou and thy house be in the number of the king's friends, and thou and thy children shall be honoured with silver and gold, and many rewards.' And Mattathias answered and said with a loud voice, 'Though all the nations that are under the king's dominion obey him, and fall away every one from the religion of their fathers, yet will I and my sons and my brethren walk in the covenant of our fathers.' And Mattathias cried out in the city with a loud voice, saying, 'Whosoever is zealous for the Law, and maintaineth the Covenant, let him follow me.'

"Then we gathered together unto them every one that offered himself willingly for the Law. And all they that fled from the evils were added to them, and became a stay unto them. And they mustered a host, and pulled down the altars; and they pursued after the sons of pride, neither suffered they the sinner to triumph."

Therefore, in Canada and in the most remote spots of the world, wherever Jews live, they are living for eight days in the shadow of the Menorah, the Symbol of Judaism, the seven-branched candelabrum, the great seal of Israel, and of the State of Israel, counterpart of Menorahs found on old Jewish graves, in an ancient synagogue, in the catacombs of Rome and Bet Shearim. Once again the Jews are celebrating Chanukah, the Feast of Dedication, the Feast of the Maccabees, the Festival of Lights, as instituted by Judas Maccabeus, the leader of the Maccabean warriors, with the help of his brothers and the elders of the congregation of Israel, to commemorate their brilliant military victory over their fearsome, pagan enemies, the Syrians; and the re-dedication of the Temple which had been desecrated and defiled by the foe.

Up to that time the twenty-fifth of Kislev had been celebrated by the heathen as a sacred day; and by the Jewish people as a winter solstice feast. Now it was to be vastly different. The victory itself was different from the usual human victory for it involved a miracle and is so regarded in ancient Jewish teaching. There was only one cruse of oil found in the debris, sufficient for light for one day but it burned for eight days instead, by a miracle. The Talmud has nothing at all to say about the greatness of the military victory. The portion from the prophets which is read in the synagogue on the Sabbath of Chanukah says: "Not by might, nor by power, but by My spirit, saith the Lord of hosts."

The Jews love to celebrate Chanukah, their two-thousand-year-old holiday, and that may well be the main reason. Chanukah does celebrate an overwhelming war success but the triumph of religious freedom over sheer force, of right over might, saves it from being nothing more than mastery of the art of war, proof of the ability to excel at armed contest. Just to be a better marksman would not be enough.

Also Judas Maccabeus is the kind of hero to suit the Jews. Acclaimed today by the most qualified critics as one of the great military strategists of all time, he did not assemble men to lead them into his guerilla battles for political gain. He fought the expensively burnished armies of Antiochus Epiphanes to win, to win for the Jewish ideal of religious liberty against the Greek ideal of bigotry, intolerance, the free use of brute force. After all, Judas Maccabeus was the son of a High Priest. The tone of the Maccabean rebellion against the terrible forces bent on reducing the Jews to victims of standardization and conformity, with death as the only alternative, was set by his father whose banner carried the slogan: "Who is like unto Thee, among the mighty, O Lord."

Judas, the Maccabee, began with "every one that offered himself willingly for the Law." In Deuteronomy it mentions a ruling to issue a call before battle: "Let those who are afraid stay home. We do not want them lest they discourage others." The Maccabean warriors were the plain, sturdy people. The rich and favoured were running around with the heathen and living a dissolute life. Judas developed the plain, sturdy men into warriors, heroes, the original commandos, and artful managers in booty, barter, and the accumulation of goods and arms which they needed desperately, and also into ambushers and removers of enemy guards.

The Maccabeans had courage, determination, daring, and they were tough. The secret weapon of Judas was the grim, dedicated loyalty of his men, not only to himself but first of all to their religion in the face of the extreme peril to it. This magnetic element transformed them, made them doggedly determined, gave each the bounty of added strength and zeal and finally brought them back home to cleanse the Temple and install a new altar, with meaning for men the world over, and lights by which to proclaim God as the Deliverer of Israel.

In commemoration of that stirring triumph when the Jews saved their religion, and therefore other religions at the same time, special attention has been given in rabbinical law to the lighting and placing of the Chanukah lamps. At first the purpose was not to illuminate the house inside, but to light it up outside for passers-by to see that something different and unusual was taking place, with a message for them and others, even beyond the seas. A lamp was placed outside near the door to the street. If there were doors on the sides each one had a light. Also, there was a light for each person in the house.

When the Jews lived in Persia under the rule of the fire-worshipers, the lights were placed inside the house for fear of persecution. Even now the Jewish women of the island of Majorca, off the coast of Spain, after five hundred years of residence there, put the candles into a deep vessel and shield the lights with theirs hands so that the anti-Semites can't discover them.

Chanukah stresses the source of the extra strength which came to the Jews who fought against the Syrians and pagan ways. Since the very olden days the rabbis have reminded the Jews that the courage of the Maccabees came from the light of God residing in their hearts, and which they restored to the Temple. The flame of faith worked the miracle. The flame that burned for eight days on one cruse of oil stands for the miracle of Jewish survival.

f.f.c.

NOTES FOR AN ADDRESS

By the Prime Minister of Canada, The Rt. Hon. John G. Diefenbaker, P.C.; Q.C.; M.P., at the convention dinner of the Zionist Organization of Canada, in Beth Tzedec Synagogue, in Toronto

The Zionist Organization of Canada has had sixty years of devotion in the life of the Jewish community of Canada. In these years of more than two generations, mankind has lived through tremendous events, including two global wars, and in that time Canadians have experienced the pride of national development. Man was concerned with this planet alone sixty years ago; now the problems of limitless space have added a new share of difficulties for mankind.

As Jews you have had other and special experience, too, since the turn of the century. The call of the generations past to re-establish a homeland found expression throughout the years, but not till Theodor Herzl's genius crystallized thought and action did the pattern of state-building have its beginnings.

In these sixty years has been witnessed the historic and dramatic support of Britain in the Balfour Declaration of 1917; the establishment of the British mandate at the end of World War I; the tragedies which made even more urgent the finding of many havens and the discovery that one haven was more important than most others; the ghastly memories of World War II; the vigorous demands that the gates of Palestine be open to all who would come.

Finally, after the partition debate in the United Nations when the Assembly voted favourably with a majority of one, statehood thereafter came into being on May 14, 1948. And since that day you have shared the long road of a Palestine transformed into Israel, climbing toward security and social achievement. You have shared in these things. To few in history has it been given to see a dream come true, to have a hand in the handiwork of destiny, to know that an effort now made is being rewarded today, not at some distant time when the giver cannot share in the fruits.

The Zionist movement in its sixty years in Canada has been a partnership among Jews, and a fellowship with history. It must be a very great source of pride to you as Canadians to know that your beginnings as part of that great movement which restored so much of the Jewish homeland to the Jewish people antedated the first International Zionist Congress in Basle, Switzerland, by five years.

Indeed, by what is perhaps a strange coincidence, it is close to the 100th anniversary of the first recorded expression of the Zionist homeland sentiment in this country. Perhaps some of the historians of Zionism in Canada have found earlier references, but I do know that just 100 years ago, in 1863, that sentiment was clearly expressed in a poem entitled "To the Memory of Lady Montefiore" in a volume of verse, "Voices from the Hearth" by the first Canadian Jewish poet, Isidore Gordon Ascher, of Montreal:

"The mighty hopes of Judah's destinies,
Not to erect a toppling dynasty,
Nor empire in dread, reeking ways of blood,
Instead, to give the outcast Jew a home,
And scatter bounty, as God scatters winds
In spring, to swell the quickened buds with life."

On this occasion, your thoughts travel across the miles of land and ocean to that little land at the head of the Mediterranean to whose borders Abraham brought his small tribe almost at the dawn of civilization as we know it. One of the great privileges that has come to my wife and myself has been the opportunity to travel there as many here have done, to sense the full miracle and meaning of Israel.

The material achievements of these fourteen years are there for all to see, perhaps the most amazing transformation of any part of the surface of the earth in a similar period. But it is the spiritual achievement of the people of Israel, diverse in so many ways, yet so passionately united in others, that most impresses one such as myself who, although always sympathetic to the ideals of Zionism, had never brought it possible that the nation of Israel would in my lifetime ever become the vibrant, national, cultural, and spiritual force that it is today.

One of the most impressive of its achievements is the African program, a model of effective statesmanship, whereby scholarships in Israel and technical assistance abroad are provided. Small states everywhere, poor in resources but rich in spirit, can learn much from the Jewish people who, undaunted, have brought into being a state politically strong, socially helpful to the needy, and economically ever stronger.

I have read somewhere that a visitor to Israel who enquired what the secret of it was was told an old story about the Rabbi who said that he could recite the whole of the Torah while standing on one leg. He quoted the Torah itself in these words: "Love of one's neighbour is the beginning and end of the Law." That is a message which mankind needs today and in every generation. It is natural that I should speak of the international situation. The attention of all Canadians has been focussed in recent days on the critical crisis in Cuba. It would not be too extreme to say that the world has been at the brink of war.

Canada and the United States are members of NORAD under which we are joined in the air defence of North America. As I look back on the Cuban crisis I believe that it emphasized more than ever before the necessity of there being full consultation before any action taken or policies executed that might lead to war. There was never any question as to where Canada stood on the Cuban situation and the establishment of missile bases by the U.S.S.R. We supported the stand of the United States clearly and unequivocally. In the light of this recent experience, it should be made clear that consultation is a prerequisite to joint and contemporaneous action being taken, for it could never have been intended that either of the nations would automatically follow whatever stand the other might take.

Consultation between nations is surely a necessary essential in the peaceful settlement of all disputes, consultation between those on both sides of any dispute. How much more essential that there be consultation between those joined on the side of freedom.

The immediate crisis in Cuba was averted because of the firm action of the United States and the solidarity of the Western alliance, and the cautious reactions of Chairman Khrushchev once determination was made unmistakably clear. The world breathes easier, but to conclude that the deeper causes of the crisis have now been removed as a result is a mistaken, over-optimistic, and dangerous conclusion.

One of the major sources of instability and crisis has been and remains the reliance which is placed upon a precarious balance of armed force.

The events of recent days have shown that the security of the free world depends on its preparedness and willingness to react firmly to threats, but there can be no long-term security in a balance which can be quickly and menacingly upset. A fundamental conclusion which must be drawn from the

(Continued on Page Sixty-Seven)

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INVESTMENT IN YOUTH ALIYAH MEANS BUILDING BETTER CITIZENS IN ISRAEL

By Paul Sandman, Of Israel

To those familiar with the work of the Jewish Agency Youth Aliyah Department, little introduction is needed to the achievements of the programme. Established in 1934 under the direction of Henrietta Szold to rescue children from the grip of Nazism, the Department has already prepared more than 90,000 children for useful lives in Israel. Yet, successful as it may have been in the past, the Department is now facing one of the most challenging tasks in its history.

To a large degree, the types of children cared for by Youth Aliyah run closely parallel to the kind of immigrants the country receives. In the earlier years, most of the children came from Europe while many of their parents remained behind. The programme was geared to the rearing of the children and trying as much as possible to provide a substitute for normal home training. Today, however, the majority of the children in the Youth Aliyah are from North Africa and Asia.

Entire families are arriving with as many as nine or ten children and these new immigrants are markedly different from the early European immigrants, both in their modes of thinking and their behaviour patterns. Cultural, educational, health, and general living standards are significantly lower than in earlier years and this has caused a drastic change in the operation of the Department. A major part of the present programme is to provide these children with an education and a system of values which was practically unheard of in their countries of origin. They must not only learn how to integrate into a 20th century style of living but they must do this without causing a serious cleavage between themselves and their parents while adapting themselves to a new environment.

There are approximately 4,000 children now living in the network of children's villages and in the kibbutzim settlements. Among the facilities provided are living quarters, nutritious food, vocational and emotional guidance, regular school classes, agricultural and vocational training, and an introduction to arts and crafts. These wards come from such diverse countries as Turkey, Iran, India, Algeria, Tunisia, Argentina, Chile, Brazil, Uruguay, Germany, France, Italy, and other countries. Three quarters of the children have their parents with them in Israel and are selected primarily on the basis of social need. Practically all of the children come from families where their fundamental needs cannot be met because their parents are either too old, too poor, too sick, or too tied up with raising the other children in the family.

Of the other 1,000 children who do not have their parents with them in Israel, almost all come either from South America or Europe. The reasons for their being sent to Israel for an education are as numerous as the countries represented. Generally speaking, the absence of overt anti-Semitism in the world today has caused many parents to reconsider the importance of providing their children with a Jewish education. In Turkey, Iran, and India, for example, there are no Jewish secondary schools and many parents think it best to send their children to Israel for several years to receive their education.

In South America, parents are inclined to send their children to Israel more out of a fear of assimilation than because of anti-Semitic pressures. In addition, many of the parents of these children eventually plan to settle in Israel and send their children ahead to begin the process of integration in order to help them when they themselves make the move to emigrate.

The exception to all these reasons is the special considerations regarding the children from Germany. Practically all of them were born in Israel and after several years in the country's school system they emigrated with their parents to Germany. Because of the somewhat different situation prevailing there as a result of Nazism, many of the children find it difficult to integrate themselves into their environment. Thus, their parents have sent them back to Israel to be cared for and educated under the direction of the Youth Aliyah Department.

It must be pointed out that the Youth Aliyah programme is limited in its selection of children, not out of choice but rather because of the lack of facilities for dealing with an infinite number of situations. Certain criteria must be met before a child is accepted, though the conditions are not absolutely rigid and occasionally there are exceptions. However, five requirements are used as guiding lines:

1) Age: boys between 13-16 years and girls from 12-16 are eligible.

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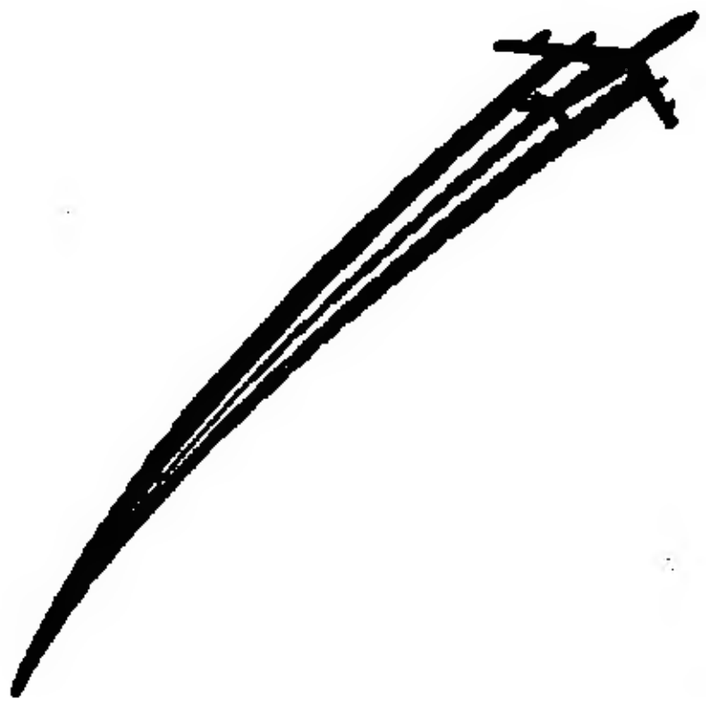

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ISOLATION, INTEGRATION, AND REFORM: "GIVE ME A POSSESSION AMONGST YOU"

Address to the Canadian Council Of Reform Congregations Convention At Temple Emanu-El In Montreal

BY DR. W. GUNTHER PLAUT, RABBI OF HOLY BLOSSOM TEMPLE, IN TORONTO

It is exactly fifteen years since I last addressed an audience in Montreal. It was in 1947 during the convention of the Central Conference of American Rabbis. Little did I suspect then that some years hence I would return not as a guest, but as one of you, belonging to this grand community called Canadian Jewry, sharing in its hopes and problems and, most important, in the building of its future.

We are at the beginning of a grand enterprise, the first convention of the Canadian Council of Reform Congregations. It is our first national gathering of strength, and I hope that as we shall look back upon these days some years from now, we may be able to say, "What they planned then has borne fruit. They deepened our faith and spread it to the four corners of the land."

The relatively short time that I have spent in your midst in Canada (fifteen months, to be exact) gives me a certain personal advantage in assessing our Jewish condition. It is long enough to begin to understand what moves our people here, to sense the temper of the land, to admire its staunch qualities and understand its history — but it is not long enough yet to wilt the freshness of one's view. I am, as it were, in a position of both belonging and, at the same time, still observing. It is this dual role that emboldens me to speak to you about matters which should be of great concern to all of us, matters which hold the greatest challenge to our movement.

Let me draw a parallel to the biblical portion of this week. We find Abraham, after the death of his wife, approaching the sons of Heth, amongst whom he dwelt, in Hebrew. He says to them: "I have lived in your midst, I have made a good living here, you have treated me fairly and as one of you. Now that my wife has died, I desire one thing more. I would like to obtain a burial place."

In modern times Abraham's request would not be unusual, but in terms of his time Abraham asked and in fact said something fundamental. For in his times a burial place was the symbol of permanence. Your home was where you buried your fathers. And so Abraham quite properly expresses his request in a basic fashion when he says: "Give me a possession amongst you."

Now, many thousands of years later, in another culture, in another land, I feel this is what Jews must say to Canada: "Give me a possession amongst you." It is my thesis that Canadian Jews have not as yet fully said this, and that without a strong and bold Reform movement they are not likely to say it.

Ours is in many ways a unique constellation of circumstances. We live in a free environment, we have opportunities which our people rarely had before. We are free to pursue our business and make our livelihood. We are free to build our homes and send our children to school. We are free to enjoy the arts and enter politics. With certain social and historical exceptions, and taking into account traditional patterns of group tension, we are as free as anywhere else. In the Diaspora no Jewish community, not even Jews south of the border, is in a more favoured position than are we.

In addition, the strong traditions of this country have made it possible for the Jew to pursue the mandates of his religion with greater intensity than anywhere else in the Diaspora. We can really be Jews here. I rejoice in the vigour with which our people have set themselves to building Jewish institutions: To intensify our Jewishness we have built synagogues to teach and to learn, to make children and adults aware that ours is a magnificent heritage which can give depth and dimension to our lives.

Here in Canada, as perhaps nowhere else outside of Israel, Jews living in a free country have taken their Judaism to heart. To be sure we have our recalcitrants of marginal people, but we also have a core of Orthodox, Conservatives, and Reformers who are Jewish, who take their heritage seriously and make it count as a significant factor in their day-to-day life.

In this respect Canadian Jewry has reached a remarkable state of what may be called "Jewish intensity." It is far greater than in the United States. The response to Jewish causes is greater, our closeness to Israel is more pronounced, more children are in Jewish schools here than south of the border. Through the agency of the Canadian Jewish Congress we have a united voice which speaks strongly for all of us.

All this is to the good. Should I as a rabbi not welcome this state of affairs? Should I not heartily applaud this trend toward making our Jewish life ever more Jewish, toward deepening our convictions and bringing back into our homes more of the Jewish spirit? Should I not be happy that in this pluralistic society of ours Canadian Jews are able to build for themselves an external and internal environment which can create for them the feeling that indeed they are living a thoroughly Jewish life? Of course I applaud this possibility, and I see that our leaders from one end of the spiritual spectrum to the other labor ceaselessly to intensify the direction which we are taking.

But I am also new enough in your midst to see that these marvellous opportunities of ours bear within them the gravest dangers. I am here to draw a balance sheet for you, to warn you that Jews in Canada may be headed in the wrong direction, into a cul de sac from which there may be no return. For, with all our splendid intensity of Jewish living, I also see an ever stronger trend toward total Jewish isolation. I see that Jews are building ghetto walls, if not physical then most surely intellectual, cultural, and social. Encouraged by the existing ethnic divisions in this land we are making cultural separatism the next great goal of Jewish existence in Canada.

Like Abraham we live in the midst of the land and make a living from it and a very good one at that, but, unlike Abraham, the majority of us have as yet not said to Canada: "Give me a possession amongst you." The traditionally-minded Jewish leadership of Canada, which seems to be in a significant majority, has with insistence stated time and time again that they are willing to exist in this land physically, but that in every other way they will be isolated and insulated in order to create for Jews in Canada a total Judaism.

I disagree with this goal and I disagree strongly, for my whole philosophy of life is a liberal one. I am a Reform Jew and the fundamental philosophy of Reform Judaism proclaims that when the Jew lives amongst the nations he must belong both to them and to his own tradition. It says that one can be both of Canada and of the Jewish people, that one can have a possession here and still be a good Jew.

You will say, is this not what all Jews want? I say, No. Whether the majority of Canadian Jews who follow their non-Reform leadership know it or not, they are led down a path of total isolation. It is no secret that many Jews came to this country hoping to transplant here the exact environment they left behind in the old world. But these environments cannot be transplanted here, not for long, without losing the essential opportunities of participating in the life of this country.

All non-Reform philosophies make one fundamental assumption: They believe that the words "Jewish life" have the same meaning everywhere and anywhere, that in its Jewish aspects say: "Jewish life" in Poland could theoretically be the same as Jewish life in Canada, or that "Jewish life" in Israel could be essentially the same as Jewish life in Canada. I believe

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this to be an erroneous assumption.

In this respect Ben Gurion is right: if you want a total Jewish life you must go to Israel. If you want to live in a total Jewish environment there is no choice but to go and settle in the land of our fathers. But if we choose to live outside of Israel we have made a choice that involves the adaptation of another culture to that of our traditional Jewish values.

I believe, as did the founders of Reform tradition, that Jewish existence in all parts of the world is part of a divine plan, that Jewish existence in these lands should be a blessing to our fellow citizens, that we are meant to be a leaven amongst them and that therefore we have a responsibility to our environment. I believe in a strong Israel and in a total Jewish life there which gives full range to the Jewish spirit, from Liberal to Orthodox.

But I also believe that Jewish existence demands and will continue to demand a Diaspora (dispersion). If this is so, then Jewish life in these lands must be different from that in Israel and all attempts to re-create a total Jewish existence outside of Israel is fraught with an inner contradiction. If a Jew chooses to live in Canada then he must make certain choices.

I believe that unless we as Reform Jews point out these choices to our fellow Jews in Canada we will all be untrue to our real mission. It is, further, my conviction that only the Reform movement is in a position to turn us away from our false goals and set Canadian Jewry on a path which is fruitful in terms both of Jewish and Canadian living.

Reform Judaism comes to remind Jews of something our prophets proclaimed a long time ago, but which in the trouble and turmoil of the centuries we have forgotten and which even in this free land we have not fully remembered, namely, that Judaism is not a parochial religion. True, when it began God was primarily the God of Abraham and later the God of Israel, but already in the days of the prophets God had become for us the father of all men.

Judaism is essentially a religion for the salvation of all men and not merely for the salvation of Jews. Its values are universal and not merely parochially Jewish. Its objectives are universal and not merely Jewish. There is no "Jewish" justice, but only justice. There is no "Jewish" peace but only peace.

It was the unique contribution of the prophets to teach us that Jews could stand on a national basis of Jewish living and from there reach out into the world and be part of it, that they could be Jews but also be concerned with the affairs of man. It is no accident that Reform Judaism harks back primarily to the prophets. This must be our stance, this must be our position:

We are Jews and we want to be intensely Jewish, but this means that at the same time we have a deep concern for the universal values of man. Our parochialism must have borders and boundaries. However comfortable our intellectual and social ghetto walls may feel, they are detrimental to the universal aspects of Jewish idealism.

Reform believes that we have a mission which cannot be accomplished in the confines of our own house. We must go out and touch the world. Our idealism is noble, but its nobility cannot consume itself in the four walls of Jewish existence. This was never meant to be. Isaiah does not say: "Let Jews beat their swords into ploughshares and their spears into pruning hooks." It speaks of all men, it speaks of all nations. Being Jews does not mean being separate, it means being part of the world. "Give me a possession amongst you," this is what the Jew must say to Canada and this is what Reform must help him to say.

It seems to me that this is the prime function of Reform in Canada. It is never easy to be a Jew, not even in Israel, and it is not easy to a Reform Jew, to strike that tender balance between the particular and the universal, between the Jewish and the general, between that which seeks the self and that which seeks the neighbour. I do not stand here to proclaim that we have an easy way.

I have always said that being a Reform Jew is perhaps the hardest task that a Jew can choose for himself, for his must constantly be the open mind, the changing way, the constant readjustment. But we have a vital role, to strike the ever-shifting balance between the universal and the particular. Canadian Jewry needs us, if it is not to crawl into its shell, if in the midst of freedom it is not to hide itself from the realities of the day.

I believe Canada has a future, a great future, and I want Jews to be active partners in it. I want Jews to go out into the world and participate in its social, civic, artistic, and political enterprises, more than they have ever done before. With a few exceptions our Jewish community is not really interested. They are interested in themselves, their own program and culture.

I think we have room for both, I think we have room for that which concerns ourselves and also that which concerns our environment. I think we can do this in a spirit of a bold religious liberalism which proclaims its message to our fellow Canadian countrymen. We are not seeking for slavish acceptance by them. We are seeking to be ourselves, and in prophetic terms we can be ourselves only as we step out into the world and make it part of us and ourselves part of it.

"Give me a possession amongst you", said Abraham. Give me a possession amongst you, we say to Canada, but we must first of all say it to ourselves. Reform Judaism's task is to keep the avenues open that connect us to the fibres of Canadian society, and Canadian vision, that connect us to the world at large beyond the confines of Canada.

Yes, we want to be partners with Israel; yes, we want to be

(Continued on Page Sixty-Five)

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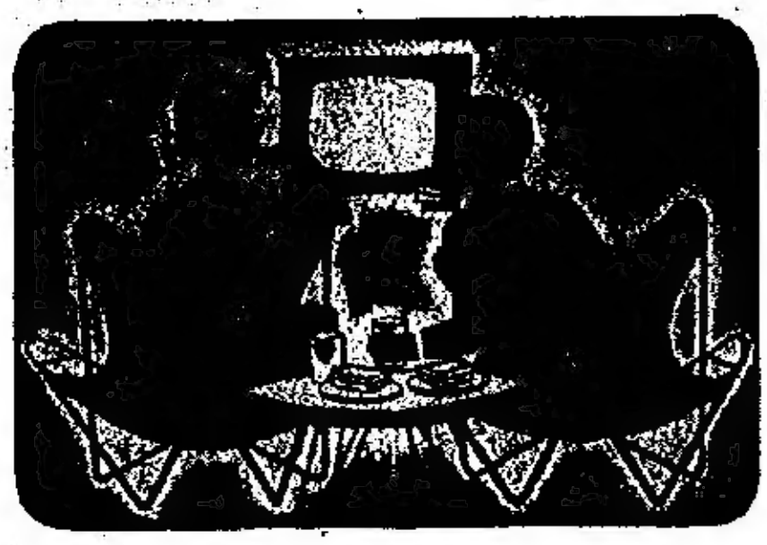

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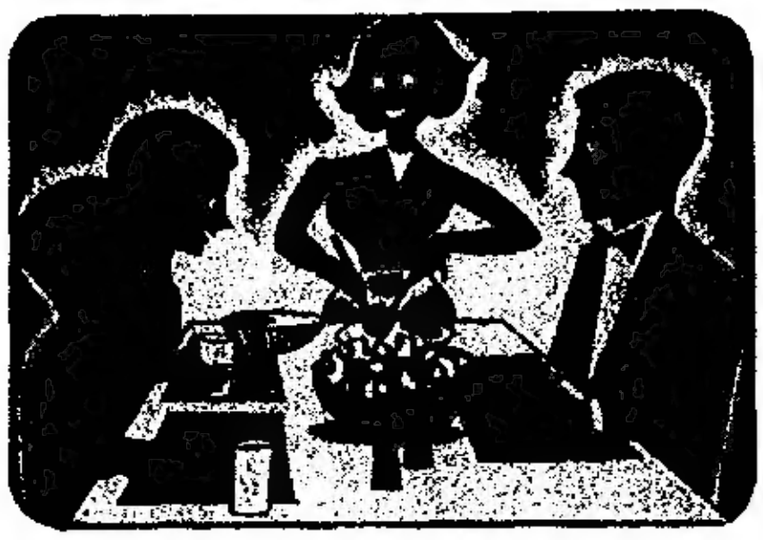

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What's Ahead For The Jews Of South Africa, Having Chosen The White Man's Estate?

BY RABBI ANDRE UNGAR, OF TEMPLE EMANUEL, WESTWOOD, NEW JERSEY; FORMERLY OF TEMPLE ISRAEL IN PORT ELIZABETH, UNION OF SOUTH AFRICA, FROM WHICH HE WAS EXPELLED BY THE GOVERNMENT FOR HIS OPPOSITION TO "APARTHEID"; AND FORMERLY, FOR A BRIEF TIME, THE FIRST RABBI OF TEMPLE EMANU-EL, IN TORONTO, ONTARIO

Prophesying is, since Malachi's days, a loser's game; our sages of old as well as our own experience confirm this contention. So many factors contribute to the determination of every single event that the foretelling of even the simplest-seeming human occurrence is full of dangers, uncertainties, arbitrariness, wishful or masochistic thinking. No IBM computer has as yet been devised to overcome this curtailment. And, so long as we continue to affirm the essential freedom of human behavior, we automatically resign the possibility of any truly rational forecasting of the future.

The outbreaks of violence in South Africa have encouraged a great deal of sympathetic speculation as to the future of that apartheid-afflicted land. To Jews the world over, the fate of the Jewish community in South Africa — its past, present, and future — has become a focus of attention.

What part does the Jewish minority play in the rapidly unfolding drama of racial conflicts? Are there any specifically Jewish issues involved there? What about the Jewish tomorrow on the subcontinent between the cool Atlantic and the caressing Indian Ocean? Any claim to a definite knowledge of the coming shape of affairs would only betray pretentious ignorance or worse. But the main forces at play are clear enough to allow a tentative consideration of possibilities.

At first, the present. In a society of 10 million Negroes, 1½ million Mulattoes, ½ million Asiatics (on the non-white side), and 1½ million Afrikaan-speaking and just a little less English-speaking whites, the Jewish population figures little over 100,000 persons. A tiny figure by American standards, in the African context of subtly balanced minority patchworks Jews nevertheless represent a significant segment: in political and economic importance as well as socially and culturally speaking.

In Johannesburg and Capetown they amount to 10 per cent of the inhabitants — the remaining part is scattered throughout the vast country. They are prosperous, completely emancipated, well educated. Anti-Semitism, at this moment, is almost nowhere manifest. The synagogue flourishes — the Orthodox majority as well as a buoyant Progressive minority — and Zionism is a rallying point of Jewish life and feeling.

With regard to the one basic reality of South Africa (the racial iniquity which subjects four-fifths of the population to a literally Nazi torment of oppression) Jewry behaves as does the rest of the white population. With a mere handful of exceptions, it is believed both expedient and ethical to "keep the black man down." There may be variations as to how this is best achieved: whether along Dr. Verwoerd's extremist pattern or Sir De Villiers Graaf's apparently milder blueprint. But the doctrine of racial inequality and separateness is upheld by white Jew and Gentile alike.

The community's official organs, the Board of Deputies and the press, proclaim a political neutrality which in fact spells out full connivance. Apart from one or two rabbis — fiercely opposed by their colleagues as well as the laity — the religious leadership is silent on the issue: a record that outdoes even the Anglican and Roman Catholic churches in its feebleness.

South African Jewry regards itself — and is regarded by white and black Gentiles alike — as an integral part of white South Africa, sharing the privilege as well as the moral stigma implicit in this status.

Whatever deductions one reaches regarding the future must be made in the light of these elementary realities: that the white minority oppresses a vast black majority; and that the Jewish community is in every way part of the white section. The tomorrow of the Jew in South Africa is closely intertwined with the future of the white population in South Africa.

The main alternatives seem to be the following: Perhaps it is possible to perpetuate the status quo indefinitely, literally till doomsday. The official policy of the Union of South Africa is predicated on this conviction. Maybe, with sufficient physical force available, a small minority can manage to hold a huge multitude enslaved till the end of time. The horrible efficiency of much modern military equipment seems to lend some weight to this supposition.

After all, what can ten thousand irate, but unarmed Negroes avail against the well-spaced machine gun towers that have long ago been erected around the Negro locations, not unlike the Belsen and Oswiecim lookouts above the barbed wire fence? . . . On this supposition, the white will continue to reign over the black —

and the Jew will remain part of the white herrenvolk.

The question is, How long? How long will it be before the intrinsic disruptiveness of racialism begins to weed out the less desirable strands from within the light-skinned fold?

Anti-Semitism, while latent today, is no stranger to South Africa. The English-speaking have practiced social and business discrimination against Jews until their displacement from power in 1948. The Afrikaners, for their part, were professed allies of Hitler during the war: present cabinet ministers (Dr. Verwoerd and Eric Loeuw above all) preached anti-Semitism in Parliament during the war, and their black-shirted supporters committed acts of violence against Jews in city and countryside alike.

It is true that when, in 1948, the Nationalists swept into power, they embarked on a policy of unifying the total white minority in crushing black aspirations for a human standard and style of living. They tried and still try to obliterate intrawhite distinctions in fear of the "black menace." But were that "menace" to abate for a single moment, inevitably the stresses and suspicions within the white group would reemerge.

Afrikaner nationalism knows only temporary alliances, not long-term harmony between equals, even among the whites. Smoldering — and occasionally erupting — is the volcano of hate against Englishman and Jew alike. It is a reasonable conclusion that if the Afrikaner overlords could attain even a semblance of security in their stranglehold on the black, they would follow out the essential logic of their position by instituting discriminatory measures against all other — yes, white — minorities. Most vulnerable of all: the Jews.

There are certain indications that economic pressures might bring about a transformation of South Africa from tyranny to democracy. Much to the surprise of its engineers, apartheid is not a paying proposition. Not only does it not promote the wealth of the country, it positively stifles its material expansion. Cheap labor means inefficient labor and a tiny internal market. Nationalists are being taught that their vicious ideology flouts not only world opinion and universal morality but their own riches, too.

Big business leaders, motivated more by profits than by the prophets, are coming to the conviction that segregation and subjugation are economically suicidal. It is they who press the government to revise its policies. If they succeed — and heaven only knows whether greed or fanaticism is the mightier force in the racist mind — there is hope that South Africa becomes a true democracy, enjoyed and ruled by all its people, black and white, Jews and Gentile alike.

Yet little indication is forthcoming as to the likelihood that the Nats will modify their theory in any but the most trifling, superficial ways. To yield in time for the sake of long-term goals demands wisdom; Verwoerd's clique has shown little of that quality hitherto. And the only peaceful and humane solution to the tragic impasse lies in that, and none but that, direction.

All too sadly manifest is the alternative that is likeliest to see actualization. The white settler's hold on their privileges and powers is rigid: the bitterness, organization, and tactical skill of the Negro growing apace. The whole African continent is racing towards freedom and self-determination. World opinion, both East and West, is substantially on the side of the oppressed.

It can only be a matter of a very few years — maybe a decade, no longer — that the people of South Africa will come into their own rightful estate. The majority will attain their just dominance: and if it happens by violent means, and results in the ousting of the white from not merely their undue prerogatives but of citizenship, too, the responsibility will belong wholly to the white.

Today, the African leadership is heroically moderate; it is not communist inspired, nor is it anti-white. If ever it were to accept aid from the Reds, it would be only if the Western democracies finally failed to help them attain human dignity.

If they became anti-white, it would be the outcome of the almost total absence of a consistent stand by whites against racism. But if the tensions are fatally exacerbated and the conflict ensues, it will — with historic as well as divine justice — mean the eclipse of the white man in South Africa.

South African Jewry, having chosen the white man's estate, despite the lessons of history, of Jewish ethics, of the clear warning of the present, will inevitably share that fate. In view of such a possibility, we may be well advised to get ready American Jewry's splendid hospitality for the reception of a new wave of refugees.

This time, however, it will not be a Hitler's madness, but South African Jewry's own shortsightedness and moral betrayal which will bring the survivors to shores of liberty and humaneness: values that they have connived to deny to others in Africa.

Maybe, maybe there is still another eventuality. As long as we believe in the innate divine goodness, freedom, and responsibility of Man, we must hope that South African Jewry — belatedly but surely — will wake up to the truth of their predicament.

They might recognize the dreadful trend that is sweeping their land towards disaster, and face up to the moral dangers as well as moral opportunities of their own position. And then — who knows — they might speak up for the

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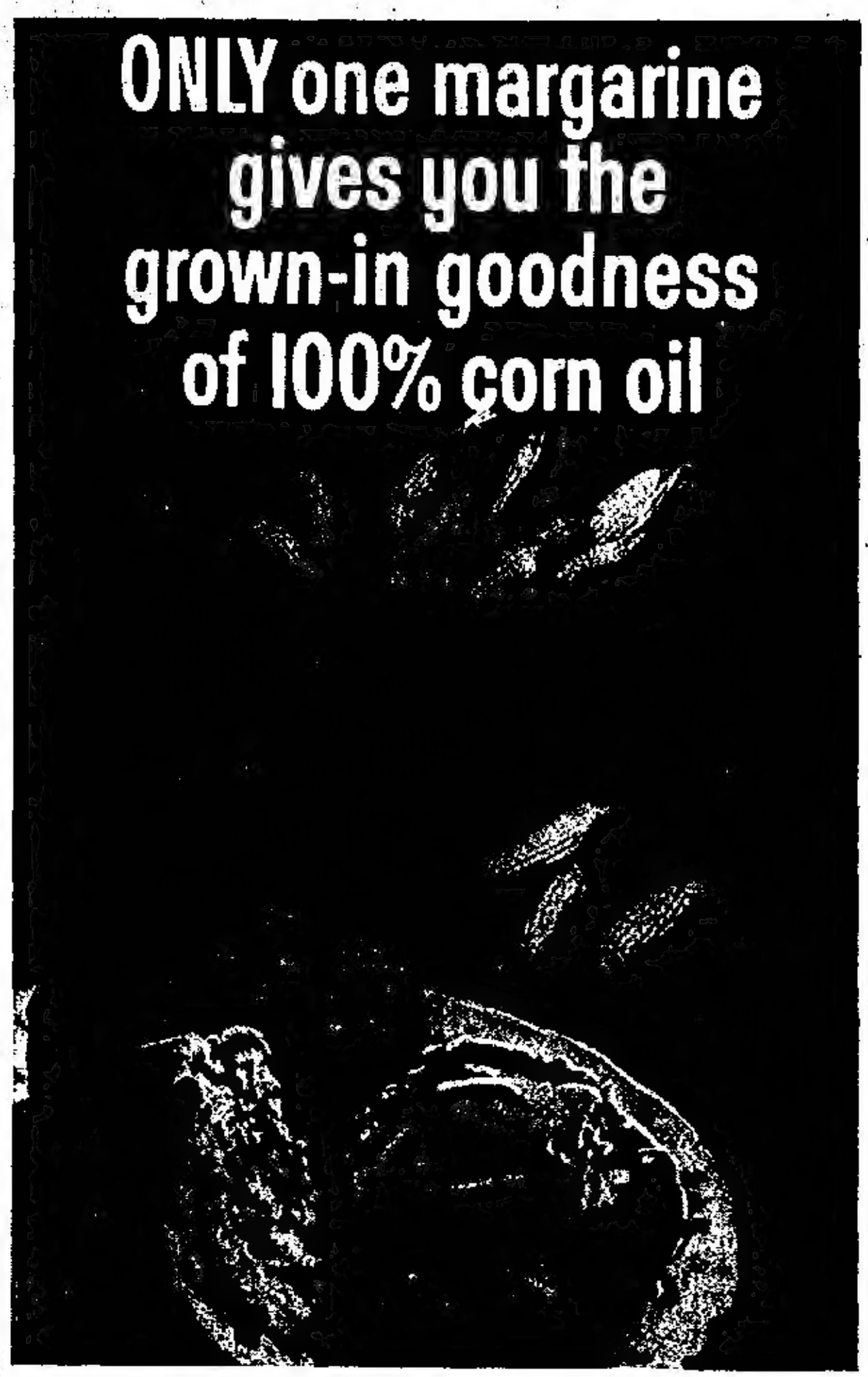

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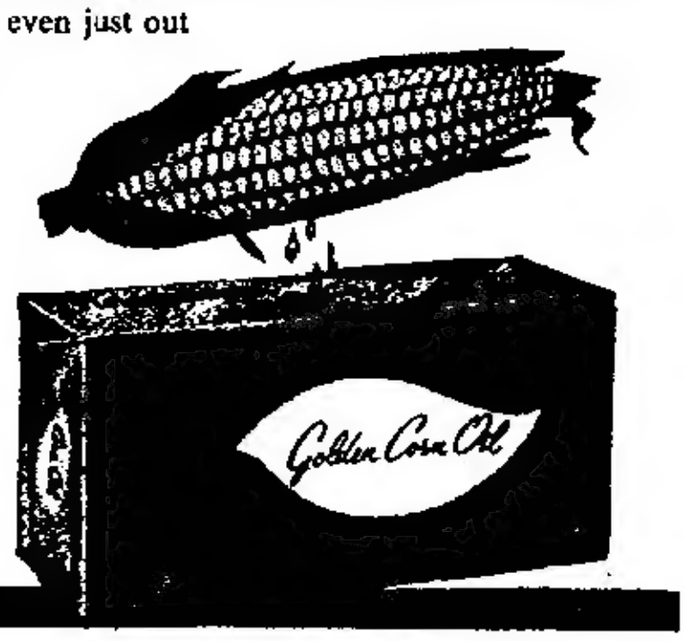

THE VISION OF ISAIAH FOR OUR TIMES

By Premier David Ben-Gurion, Of Israel

Reprinted From The New York Times Magazine, By Permission, And With The Kind Permission Of The Author

In ancient days, two features — intimately connected — marked out the Jewish people as unique, distinct from all other nations near and far: the faith in one Holy God, Creator and Master of the Universe; and the emergence of the prophets, who gave primacy to moral and social values in their religious teaching, in contrast to the ritual of priests, sacrifices, festivals and holy days.

The belief in one God is as ancient as the Jewish people. It was Israel's original creation at the time of its first appearance on the stage of history.

Prophecy, too, was a very early phenomenon. The first of the prophets, and their great teacher, was Moses — "And there arose not a prophet since in Israel like unto Moses" (Deut., xxxiv, 10)—whose name is associated with the two great early events in our history: the Exodus from Egypt and the giving of the Law in the Wilderness of Sinai.

Moses lived, it is believed, in the thirteenth century before the Christian era. He was followed by prophets belonging to the common people, very little of whose message has been preserved in writing; but in the eighth century B.C.E. came the "literary prophets," whose words were recorded by them or by their disciples, and which have been preserved till our own day. The first of these were Amos, Hosea, Isaiah and Micah — and the line stretched on for three hundred years, until the middle of the fifth century, to Malachi, the last of the prophets.

These prophets preached the *supremacy of moral values* and especially the importance of social morality.

The political upheavals of the time — the undermining and collapse of the Kingdom of Israel in the north, followed by the destruction of the Kingdom of Judah in the south, and later the first return to Zion, in the days of Cyrus, King of Persia — deepened the theistic-moral conception of the great Jewish spiritual leaders of the period. In the days of the literary prophets, if not earlier, this transcended the limits of the Jewish people and became a universal conception, without losing its national character. The greatest of these prophets was Isaiah.

Even before his day, Amos had preached social morality and righteousness, rebuking the "kine of Bashan, that are in the Mountain of Samaria, which oppress the poor, which crush the needy" (Amos, iv, 1), and rejecting festivals and sacrifices meant as substitutes for right and justice:

> I hate, I despise your feast days, and I will not smell in your solemn assemblies. Though ye offer me burnt offerings and your meat offerings, I will not accept them; neither will I regard the peace offerings of your fat beasts . . . but let judgment run down as waters and righteousness as a mighty stream (Ibid., v, 21-23).

He also believed in the equality of all nations before the Lord:

> Are ye not as children of the Ethiopians unto me, O children of Israel? saith the Lord. Have not I brought up Israel out of the land of Egypt? and the Philistines from Caphtor and the Syrians from Kir? (Ibid, ix, 7),

though he demanded more of his own people than of any other.

But it was Isaiah who soared higher than any other prophet in his universal vision of the latter days, which in our own day is of immediate, urgent and momentous significance:

> And it shall come to pass in the latter days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, come ye and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.
>
> And he shall judge among the nations, and shall rebuke many people: *and they shall beat their swords unto plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more* (Isaiah, ii, 2-4).

This is the peak of Hebrew prophecy; there is nothing like it in the entire literature of mankind previously or at that time — not in the literature of Greece or China, India or Egypt, or any other civilized people in ancient days.

The sages of other nations — including Plato, the wisest of the Greeks — saw the Golden Age in the distant past; the prophets of Israel foresaw the age of redemption, both for their own people and for all mankind, in the distant future, in the "latter days."

In our time, 2,700 years after Isaiah, the aspiration for disarmament and peace among the nations has become the most ardent and important aspiration of mankind. For today, as a consequence of the extraordinary and frightening progress of technology, man has at his disposal a deadly weapon that could annihilate most of the human race — if not the whole of it — in a very short time. The shadow of the cold war lowers over both the Old World and the New. Across the barricades there confront each other two mighty powers, which the great French thinker, Alexis de Tocqueville, described in these remarkable words a century and a quarter ago:

"There are, at the present time, two great nations in the world, which seem to tend towards the same end, although they started from different points: I allude to the Russians and the Americans. Both of them have grown up unnoticed; and whilst the attention of mankind was directed elsewhere, they have suddenly assumed a most prominent place amongst the nations; and the world learned of their existence and their greatness at almost the same time.

"All other nations seem to have nearly reached their natural limits, and only to be charged with the maintenance of their power; but these are still in the act of growth; all the others are stopped, or continue to advance with extreme difficulty; these are proceeding with ease and celerity along a path to which the human eye can assign no term. The American struggles against the natural obstacles which oppose him; the adversaries of the Russian are men; the former combats the wilderness and savage life; the latter, civilization with all its weapons and its arts; the conquests of the one are, therefore, gained by the plowshare; those of the other, by the sword.

"The Anglo-American relies upon personal interest to accomplish his ends, and gives free scope to the unguided exertions and common sense of the citizens; the Russian centers all the authority of society in a single arm; the principal instrument of the former is freedom; of the latter, servitude. Their starting point is different, and their courses are not the same; yet each of them seems to be marked out by the will of Heaven to sway the destinies of half the globe."

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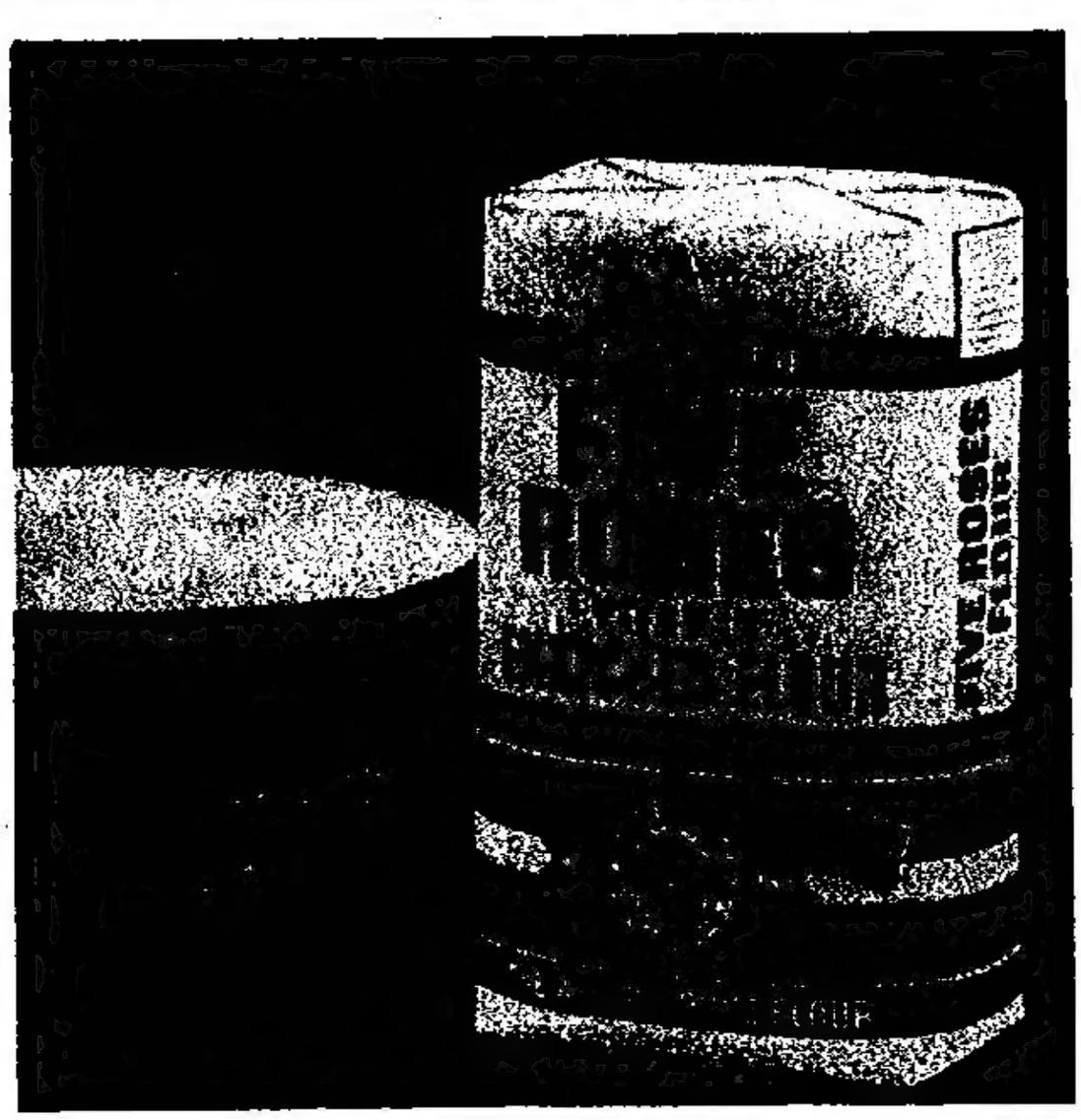

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JEWISH IDENTITY AND EXPERIENCE: IS MANKIND FOR LIFE OR DEATH?

Address delivered at Camp Boiberik Seminar, at Rhinebeck, N.Y.

BY DAVID WEISS, EXECUTIVE DIRECTOR OF BARON DE HIRSCH INSTITUTE OF THE JEWISH COMMUNITY SERVICES OF MONTREAL

The story of Yossel will introduce our subject. A young boy and girl meet, fall in love, and marry. A year later, a child is born and the parents start to quarrel. What should they name him? The mother wants to name him Yossel. The father also wants to name him Yossel. They go to the Chief Rabbi. What is the problem?

Each one agrees apparently that his name should be Yossel. But the mother and father still quarrel. She wants Yossel to be named after her father, who had been named Yossel. The child's father wants the same privilege; Yossel should be named after his late father, also Yossel. Finally, the Rabbi asks the child's mother what her father had been. She said he had been a shoemaker. The child's grandfather's occupation had been a tailor.

The Rabbi therefore reconciled them as follows: "Let us agree to call the child Yossel. If he grows up and becomes a shoemaker, it will be that he was named after his mother's late father. If he grows up and becomes a tailor, let it be that he was named after his father's father."

The lesson for us is that we are Jews. But, will we grow up and in our maturity be like our fathers, or fore-fathers? Will we be, and belong to, a people chosen as a witness for the ethical life to mankind? A choice that has become universal today for all creeds and races: Is mankind for life or death? In our lifetime, Jewish History and World History intersect and become one before the atomic apocalypse or catastrophe. Or shall Jews, in the 21st Century, prove by their existence that they are only too human and that as Jews we shall have become, as Dr. Jacob Marcus, a historian, has predicted: "a completely conformist, sterile, and stultified community."

Dr. Marcus made this statement recently before the Central Conference of American Rabbis in which he pointed out ten trends now observeable in American-Jewish life which would lead to this apathetic and desolate future. Is Jewish identity and all it represents to be dissipated after five or more millenia? This is the paramount danger which we must confront. It is a danger that threatens more than Jewish survival. It is the survival of mankind that is at stake.

Dr. Judah Shapiro, in 1960, before the National Conference on Jewish Communal Service, made very penetrating observations concerning the discontinuities in American-Jewish life, in its organizational forms, in its activities, and in its youth and adult behaviours. Somehow our past traditions, based on religious and/or cultural patterns which had informed and inspired Jewish individuality and communal participation, have begun to fade away. The modern Jew and his social groups, seem to be whirling in space, without stable orientation and connections with the past, losing their identity, and without hope and purpose for the future.

These are not new questions. In every generation, Jews have had to confront them. In fact, such questions are already anticipated in Genesis. Recall the story of Adam in the Garden of Eden. After Adam tasted of the fruit of knowledge, of human experience, the Lord asks him where he is. Ashamed, unable to withstand or grasp the test of this experience, Adam runs and hides. He thus denies his awakening humanity.

The consequences of Adam's failure to respond to the call of "Where Are You?" is well known in all of its subsequent ramifications, be it the Judaic, Christian, or Islamic religious systems. Remember, of course, that Adam is the prototype of mankind. He does not yet belong to a group, he has no specific human identity; he is neither Jewish nor Mesopotamian, nor any particular adjective. Adam's culture is non-existent; he is pristine Man.

We do encounter in Genesis the first humanized personality, to the existence of whom many Jews for millenia have made daily reference. He met the challenge of his lifetime. We are all familiar with the Akeda. The Lord asks Abraham to sacrifice his beloved son, Isaac. "Where Are You?", asks the Lord

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of Abraham. And Abraham's response keeps echoing through the ages, "Hineni"; "Here I am."

The answer to contemporary challenges facing Jewish identity must also come in this affirmative declaration: "Hineni". In facing threats to our individual and group existence as Jews, can we re-affirm Abraham's confrontation? Our problems are continuous though they take on different shapes and forms in these days.

Another aspect to the answer to the problems of identity and existence is reflected in the response Moses received when he asked of the Burning Bush the identity of the Voice. That reply also continues and must be made to ring again in Jewish hearts and minds, "I am that I am".

The current threats to individual and group existence among Jews would require a catalogue of sociological, historical, and cultural evidence which would be too long for our purposes to recount here.

The primary threat to Jewish existence is one which threatens all human existence, namely, the Thermo-Nuclear Bomb and the Cold Wars. Against this global threat, this dread which diminishes and dehumanizes mankind, have been other changes and developments in our patterns of life, although of less dramatic impact; nonetheless insidiously perilous for Jewish individual and group existence. What are some of these threats?

1. Civil, political, economic, and social liberties, while beneficent, represent a threat to Jewish existence. We cannot depend on individual or classical Anti-Semites to remind us from the outside that we are Jews. In the past, Anti-Semitism in all its forms was a challenge to literal existence. In response to that basic challenge to physical and social survival Jews achieved cohesive identity and purpose. Today, we need inner motivations: the choice is up to Jews as never before, to be and live as Jews.

2. The emergence of the market psychology and ideology, the emphasis on transactional-role performances between and among peoples; the stress on consumer rather than producer distribution that leads to conformity, the rise of automation, affecting all areas of social relationships; the cultural reduction of ethnic groups or "Gleichgeshaltung" of the American pattern are all threats to Jewish existence.

3. The emergence of Israel, and its dialogical impasse with Diaspora Jewry, is a danger which threatens individual and group existence for Jews. The danger of Zionism is that it leads to tribal nationalism, according to M. R. Cohen in "Faith Of A Liberal", and the loss of the "world outlook" of Diaspora Jewry's creative, adaptive value-system. Even a critic like Toynbee has recognized that Dispersion has given Jewry the answers that the United Nations is seeking. The threat Ben-Gurion poses in asking "What is a Jew?" will lead to prescriptive forms and ideologies and destroy the diversity and pluralism of the sub-groups that constitute Jewish cultural development for the past 2,000 years.

4. The existential dilemma of the human situation and the anxious, neurotic retreats from doubts and despairs are apparent in this Age of Anxiety. Modern man has rejected the old, sustaining concepts of progress, hope, and faith, and these attitudes have also invaded and infected Jews as individuals and as groups.

There are many other threats to individual and group identity and existence for Jews. Each of you can add your own versions, your own unique observations and fears. (We need not over-generalize, either, for in cases such as Camp Boiberik, there are continulties with the past which reinforce present-day experience and existence for Jews to give them a forward-looking, future hope for continuity).

Let me, however, elaborate one of the threats to Jewish existence for individuals. My thesis is that Jewish group existence and fulfilment is impossible without positive individual Jewish existence and identity. We need not bemoan the recent symposium of the Jewish intellectuals in "Commentary" Mazazine.

Not only have many of our intellectuals chosen the option of disassociation from the Jewish group, but many anonymous Jews and their children are walking along the brink about which Martin Buber has warned; which the Lonely Crowd, the alienated modern man confronts.

From what are we alienated? Let me give you my hints: Alienation is the loss of two essential frameworks: the personal orientation of living in one's own world or time-space context; and the eternal orientation, of being in the world of group continuity where past and future are viewed and envisaged. Personal time-space is finite, limited; eternal orientation provides answers to ultimate questions and is limitless and thus reinforces the will and zeal for living.

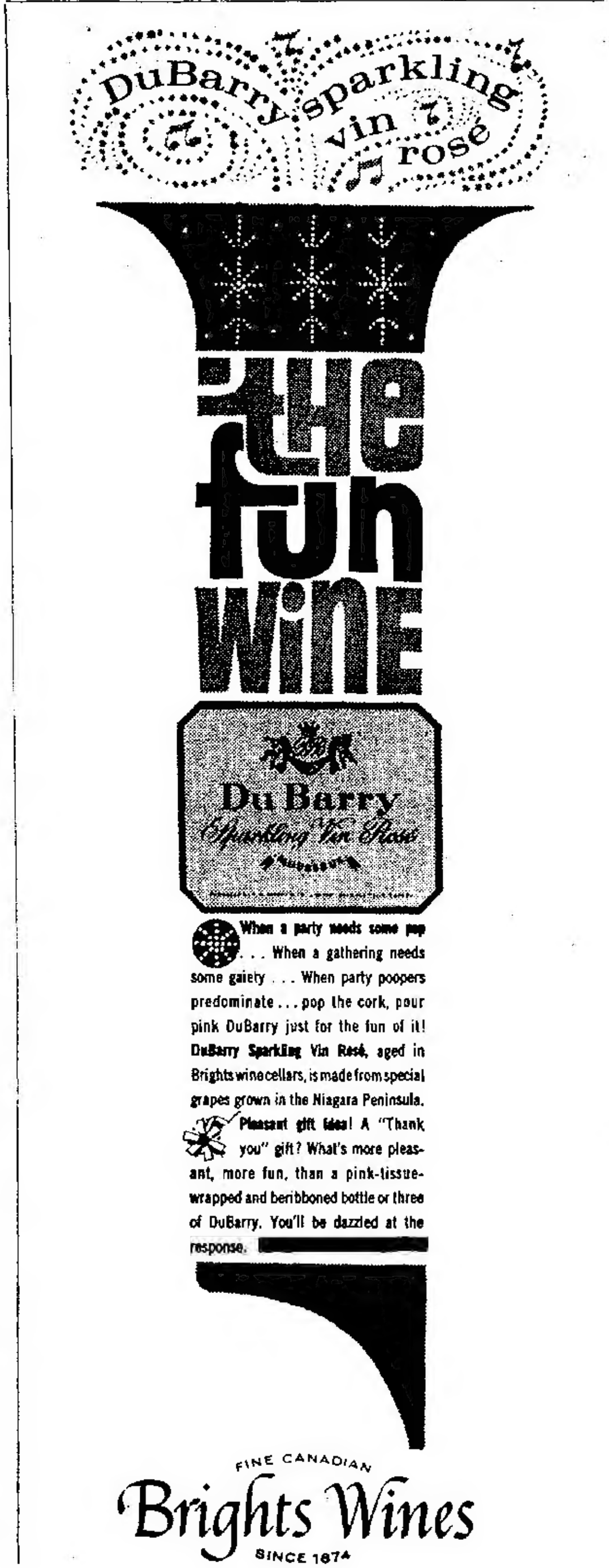
My theory is that we are essentially, as individuals, becoming more and more alienated from ourselves. And the cultural cement of tradition, of values has cracked apart. Faced by threats and anxieties from imponderables as well as daily irritations and exigencies, you and I are susceptible to despair and detachment. We are in constant retreat from our essential humanity which is to be and to become individuals with a self-identity, with a sense of purpose, and a center of gravity.

We are cogs; voters to be manipulated; we are the new automated massman. There is less and less of the sanctity of the person and the home, which is invaded by newspapers, magazines, television, disembodied voices pushing, prodding, depriving us of our own essence. If we cannot be, how can we become more human, to achieve our fullest potentials as human beings with minds of our own, with hearts, with feelings with understanding?

To know the facts of life without understanding them leads to disaster. Think of fire, sex, atomic energy, etc.

Put it in Micah's words, how can we "love justice, do mercy, and walk humbly with God?" (In Buber's terms, God exists only when man to man are related). In

(Continued on Page Sixty-Four)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International Neo-Nazi And Anti-Semitic Movements And Organizations Are Many And Everywhere

By Dr. Nehemiah Robinson, of New York, Director of the World Jewish Congress Institute of Jewish Affairs

The recent waves of anti-Semitic activities in South America, Great Britain and U.S.A., which coincided, at least in part, in time, have provoked serious concern not only about growing anti-Semitism and neo-Fascism (or neo-Nazism) on the domestic scene, but also about the international contacts of such groups.

It was particularly noted that the annual convention of the British National Party, which took place outside London in Norfolk, on August 4, 1962, was attended by representatives from a number of foreign countries such as France, Italy, West Germany, and Spain to consider a link between them and the British Party. An international anti-Semitic conference was to take place in London eleven days later under the auspices of the British National Socialist Party, to which the leader of the U.S. Nazi Party, Rockwell, neo-Nazis from Germany and, reportedly, from Argentina came; all in all about 30 delegates of neo-Nazi organizations were expected. The purpose of the conference was to establish a co-ordination of the "National Socialist struggle for race and nation" throughout the world.

Although the conference was officially banned and Rockwell was deported from Great Britain, he boasted that he actually participated in an international meeting of Fascists attended by representatives from West Germany, Austria, France, Ireland, and Belgium, and that a plan was worked out to establish international cooperation to destroy the "Jewish and Zionist apparatus of treachery and subversion." According to him, all the organizations involved will have to follow the "spiritual leadership of Adolf Hitler." In London, Colin Jordan announced that he had been previously appointed leader of the new world-wide established "Nazi International" and that plans were going ahead for another conference. The Secretary of the National Socialist Party declared that Jordan's task would be to co-ordinate the activities of about 24 Fascist parties in various European countries.

International neo-Nazi or neo-Fascist and anti-Semitic meetings with or without formation of such organizations have been a constant feature of the post-World War II period. It must be noted that the neo-Nazis and Neo-Fascists frequently keep their international contacts secret. The various organizations and movements do not, except on special occasions, publish much so that a considerable part of their activities, membership, attendance, and so forth, remains hidden in the dark. Thus the information available is not complete and frequently contradictory.

The first steps in uniting the various existing neo-Nazi and neo-Fascist movements began in 1946. There were actually two parallel actions: the Italian Social Movement initiated international contacts, which led to the establishment of a European Study Committee, of a publication "Europa Unita", and exchanges of views with Nazis in Germany, Rexists in Belgium, Quislings in Norway, Mussert partisans in Holland, as well as feelers toward the Spanish Falanga, the Nazi emigrants in Latin America, and the National Renaissance Party in the U.S.A. Independently, Per Engdahl, the Swedish Nazi, began to expand into Denmark and Norway, where domestic neo-Nazi organizations, called Reform Movements, were established and later fused into the National Scandinavian Reform Movement. Having achieved a union in Scandinavia, Engdahl put out a call for a broader organization.

Definite steps to create an international of Fascists and Nazis were taken in 1950 by the Italian Social Movement. Two conferences took place in Rome in that year, in which representatives of various national groups discussed how to prepare the basis for effective cooperation among the various countries. A "European Committee" was established. A Congress called by the "European Committee" sat in Malmoe for five days, May 12 to 16, 1951, with the participation of representatives from the following countries: Italy, Spain, Germany, Austria, France, Great Britain, Belgium, Holland, Sweden, Denmark, Norway, Finland, and Hungary (exiles).

Among the "prominents" were Sweden's Per Engdahl, to whose energy and international contacts

(Continued on Page Sixty-Eight)

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THE WORD CHANUKAH MEANS DEDICATION

BY DR. LOUIS J. CASHDAN, RABBI OF TEMPLE EMANU-EL, IN TORONTO

"The Lord is my light and my salvation; whom shall I fear?" These words spoken by an unknown psalmist many centuries ago are a vibrant reflection of the indomitable faith inherent in the festival of Chanukah. How else can we explain the intrepid stand of Mattathias and the valor of his five sons? How else can we account for the incredible victory of the Maccabees? How else can we understand the epic struggle against the seemingly unconquerable forces of tyranny and religious persecution?

Only a people with the light of God in their hearts, only a people with an impelling belief in the righteousness of their cause could have transformed the justifiable fears which gripped the hearts of men into an invincible faith that we seek to rekindle during this season of our Festival of Lights. I say our festival of lights because light has become the dominant symbol of Chanukah.

During this season of longest nights our homes are illumined with the radiant good cheer of the holiday. We feel the glow, the warmth of this festival, the expectant joy of our children as they kindle the lights and recite the traditional blessings. The happy momentum of this season and its dramatic appeal is enhanced rather than lessened as we progressively reach the eighth candle. The exchange of gifts and the merry mood of Chanukah, which tends to be fused, and too often confused with the Christmas season, heightens the spirit of optimism which impels us to sing and to believe "that the time is nearing which will see all men free, tyrants disappearing."

Good cheer and the affirmation of undying hopes are indeed a desideratum in this age of tension and anxiety. The lights of Chanukah should reflect our hopes rather than our fears. But, I sometimes wonder whether the inner light of this glorious festival is not too often obscured by the euphoria of this season. How many of us have the spiritual fortitude, the enduring faith, the personal conviction to say and feel during this festival of lights: "The Lord is my light and my salvation; whom shall I fear?"

The Chanukah lights and the mirth of this season are an integral and essential part of the festival. We must retain this precious tradition which enlivens our faith and unites us empathically with the historic saga of Maccabees. But we must also be ever mindful of the fact that Chanukah literally means "dedication." We burn the candles on the twenty-fifth of Kislev to commemorate the V-Day Service, during which the eternal light was again rekindled in the ancient temple in Jerusalem. One word, and one word alone could adequately express the feeling, the will, the spirit of the people who had fought so valiantly to retain their religious identity, a people whose vibrant faith brought a new festival into the annals of Jewish history, and that word was "dedication".

At that first Chanukah service, the congregation fervently lifted its voice in thanksgiving unto God who had kept them alive, sustained them, and enabled them to re-enter their holy temple and sanctify His name. And at that service they vowed to rededicate themselves to the faith which they had kept alive for themselves and for their descendants. This is the spirit of the festival which attunes us to the prophetic proclamation: "Not by might nor by power, but by My Spirit, saith the Lord."

What's in a name? It matters not whether we call Chanukah the Festival of Lights or the Festival of Dedication, so long as this season tends to heighten our loyalty and devotion to Judaism, so long as the lights of Chanukah kindle within us the will to rededicate ourselves to the universal beliefs and ethics which can bring the light of faith into our homes and illumine the pathways to brotherhood and peace.

May the lights of Chanukah continue to cast their enchanting glow up upon us as we re-enact this epic event in our history, and may the spirit of dedication which alone can animate this festival of lights, inspire us to be living links in that chain of tradition which zealously proclaims: "The Lord is my light and my salvation."

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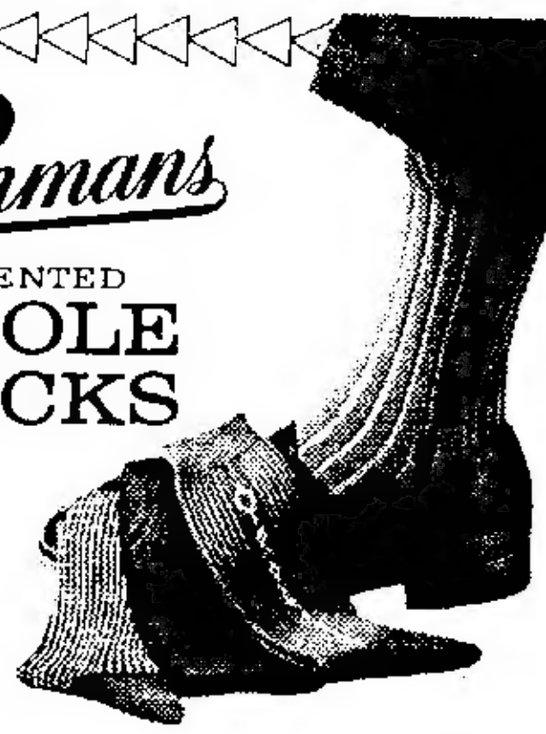

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CHANUKAH, THE MIRACLE

BY RABBI H. LEONARD POLLER, OF TEMPLE BETH SHOLOM, MONTREAL

Chanukah is a miracle! Everything about it transcends the usual. In concept, ideology, and practice wonderment wins out. Many miracles are attributed to the holiday. The amazing story of how the faithful band of Maccabean warriors defeated the horde of Greek Syrians who had invaded and polluted the holy places is wondrous. Through the heroic achievement of Judah Maccabeus and his devoted followers, the Temple was rededicated and renovated. Theirs was the first organized fight for religious freedom.

And, so, Chanukah is revered as the "season of dedication" and the "feast of lights". It underscores the imperative quality of establishing justice for all men. Zechariah's words: "Not by might, nor by power, but by my spirit, saith the Lord of Hosts" have become the hallmark of the holiday, and the Maccabees proved themselves to be living witness to this ideal. In the phenomenon of their victory, one must stand in awe.

The account of the events also records the finding of a small cruse of oil. It was to be used for rekindling the eternal light. The little container had enough fuel within it to burn for but one day. In exception to its expected length of flame, the oil burned for eight days. Our rabbinic forebears considered this defiance of nature as an event of miraculous significance. "A great miracle happened there" became the password. The folk in its songs and games continued to be aware of the awesome aspects of the holiday.

But, great as it has been in recent celebration, our rabbinic teachers considered Chanukah a minor holiday. The Books of Maccabees were not included in the canon of the Bible. Unlike Purim, another minor holiday which has non-Biblical, but only historical foundations, Chanukah does not have a special synagogue service. It has a home service, exclusively. On Purim we read the Book of Esther in synagogue, but at Chanukah, the Books of Maccabees, which are designated apocryphal works, weren't permitted to be read. Only a simple insert in the regular Prayer Service recounted the tale of yore.

Fifty years ago Chanukah held its minority status and was one of the least observed of Jewish rites. Marshall Sklare, the prominent sociologist of the American Jewish scene, reports that on the ladder of religious rites and rituals of the Jewish people, observances such as Sabbath light, kindling, daily minyan attendance, dietary laws, Passover restrictions, and so on, Chanukah light-kindling and holiday festivities were on the lowest rung. Whatever the message of the holiday, it was never brought to the high point in ritual importance.

Today, however, the tables have been turned. Chanukah has been inverted in its position. Sklare reports it now heads the list of ceremonial observances. For some people, it even vies with the High Holy Days. Chanukah has achieved a miraculous position for itself. In the calendar of Jewish observances, and according to the traditions of our people, it has no right to be there. Having been crowned in such glory, it is not going to be easily displaced.

Consider some of the reasons which brought it to such rank. Chanukah occurs during a time when the community-at-large is geared to celebration, when the commercial forces of the community insist that gaiety and gifts be given prime position. Commercialism has invaded Christmas, and it has brought Chanukah along in its wake. There are those who erroneously label Chanukah as "the Jewish Christmas", and insidious imitations have, in fact, made inroads into the holiday institutions.

It really was not an impossible thing to achieve. The season of the year extols the ideals of "peace on earth and goodwill toward men". Chanukah seems to fit into the proper pattern of the season. It exuberates with freedom, and pleads for peace between men. Gift-giving, joyful singing, candle-lighting, and sharing the past and looking forward to the future together as a family, is a good thing in itself.

One hesitates to question the heightened and even exaggerated Chanukah observance. To suggest that it has become a vicarious experience for those who would prefer to observe the non-Jewish holiday, or intimate that it is commercialized out of proportion to its genuine content, or that it has mocked other areas of Jewish rites by displacing them from their rightful position, or to question in a soul-searching process what has happened to the meaningful, spiritual, humble holiday which commemorates the first fight for freedom? is all too cutting.

Yet, it seems so imperative that the raison d'être of the holiday be preserved. It is a commemoration of the fight for freedom, bespeaking the requirements of bringing religious observances into a meaningful part of the life of the people, and an underscoring of the need to purify and sanctify those institutions which are part and parcel of the people and religion.

Freedom is not won in a few major battles. Preservation of the rights of men is not achieved through isolated, grandiose events. "Eternal vigilance is the price of liberty". Each of us is constantly called upon to express our involvement in the process of securing freedom for our country and world. One patriotic holiday a year, or even a dozen, won't help free men stay free if they don't get past the outer festivities and trimmings to realize that freedom is an on-going process which requires the attention to its demands, at all times.

Religion is not secured by the observance of a few meaningful "holidays" and Holy Days in the calendar of the religious year. Artificial stimulants fostered by commercialism and competition, do not prove the mettle of our faith. The bright and shimmering lights, eight days a year, won't kindle the light of faith in an otherwise isolated and alienated soul. Judaism, like democracy, requires the constant attention of its adherents. It is a way of life.

Jewish life has survived the centuries and maintained our people's integrity because of the dynamic and ever-living faith and tradition which Judaism has underwritten. Jews have kept the flame of faith burning through faithfulness to a living tradition which spoke to them, each and every day of their lives. An old Hassidic story tells us that Elijah's great work was not that he performed miracles, but that, when fire fell from heaven, the people did not speak of miracles, but all cried, "the Lord is God"!

Perhaps the miracle of Chanukah could be better told if we, instead of concerning ourselves with the miracle of its achievements, spoke of God's role in our lives and what He expects of us: "to do justly, love mercy, and walk humbly with Him", to be devoted more to the needs of our community, our people, and our faith — no less than the Maccabees. When this wondrous time comes, Chanukah will have shown forth in miraculous achievement and proven itself to be the miracle!

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New United States Supreme Court Associate Justice Arthur J. Goldberg gets a happy, excited, helping hand from his wife as he dons his robes to take his oath and qualify for his seat on the high Court. Mrs. Goldberg is an artist.

— Wide World Photos

Dr. Leo Charendoff, of Hartford, Conn., above, son of Mr. and Mrs. Samuel Charendoff, 650 Briar Hill Avenue, Toronto, graduated from the University of Toronto Medical School. He was resident in surgery and pathology for two years at Beth Israel Hospital, in Boston, Mass.; spent three years at the Bronx Municipal Hospital Center, in New York, where he was chief resident in urology; was clinical instructor in urology at the Albert Einstein College of Medicine; held the rank of Surgeon-Lieutenant in the Royal Canadian Navy Reserve. He is the grandson of Mrs. Hannah Charendoff, of Toronto; and of the late Mrs. Bayla Korman, of Montreal, Que. His wife is the former Miss Elaine Levitz, daughter of Mr. and Mrs. Isidore Levitz, of Hartford, where he is practicing urology. They have a son, Bruce Jay, aged two years.

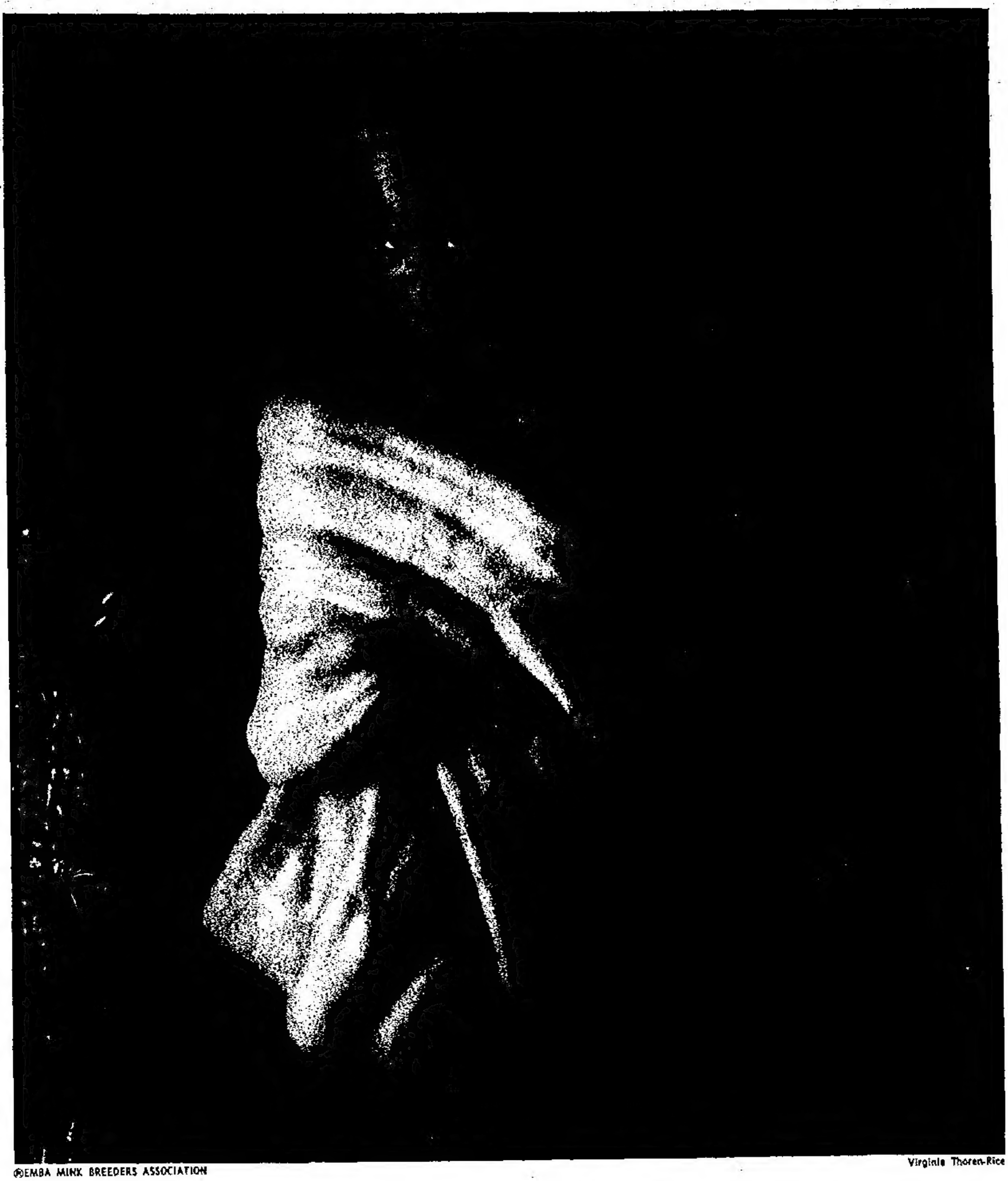
Mrs. Murray Kroch, 3888 Bathurst Street, Toronto, above, is the former Miss Brenda Sone, daughter of Mr. and Mrs. Max Sone, 33 Frontenac Avenue. Mr. Kroch is the son of Mr. and Mrs. Harry Kroch, 169 Hillmount Avenue.

— Dale Studio

Dr. Daniel M. A. Freeman, son of Dr. and Mrs. Kenneth I. Freeman, 22 Westgrove Crescent, Toronto, graduated from the University of Toronto, Faculty of Medicine. He was a member of the national executive of Canadian University Service Overseas; a member of Canadian Association of Medical Students and Internes; and of the Honour Medical Fraternity, Alpha Omega Alpha; won a key from the Medical Society for outstanding contribution to under-graduate life. He is the brother of Brenda, and David; grandson of Mr. and Mrs. Israel Freeman, 389 Cortleigh Boulevard; and of Mrs. Sarah Starkman, 51 Shaltmar Boulevard. He is interning at the Toronto General Hospital.

Mrs. Samuel Golden, 4702 Courtrai Street, Montreal, above, is the former Miss Marilyn Silverstone, daughter of Mrs. Sally Silverstone, 2850 Ekers Road, and the late A. C. Silverstone. Mr. Golden is the son of Mr. and Mrs. William Golden, 2810 Ekers Road.

— Perl's and Friedman



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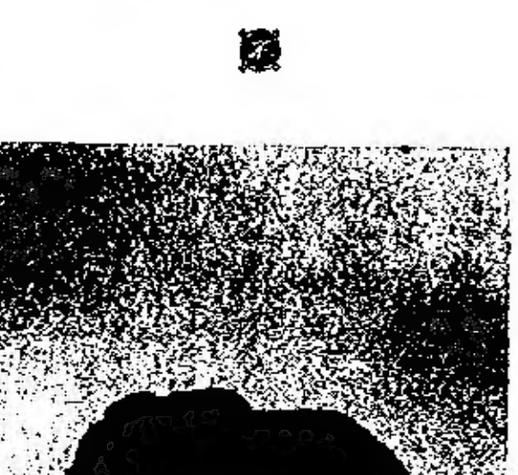
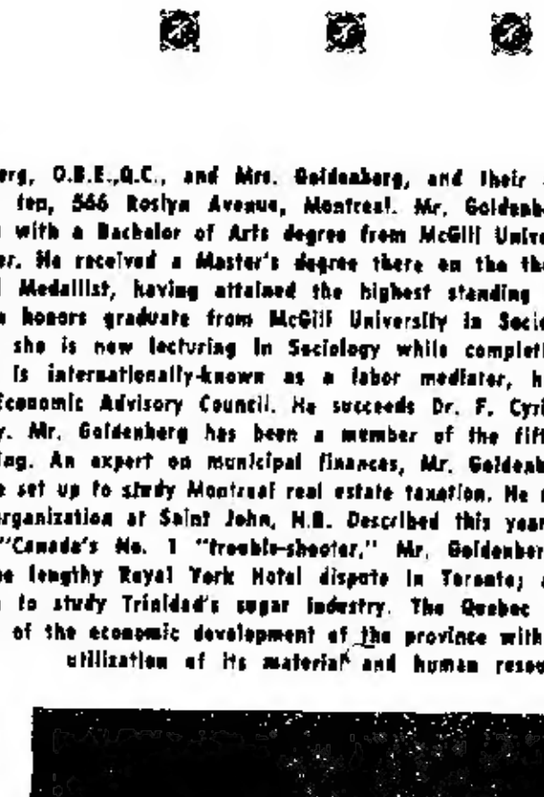
A party at the Park Plaza Hotel, in Toronto, for Mrs. Georges P. Vanier, wife of Canada's Governor-General, also celebrated the fifth anniversary of the Canadian Cancer Society Auxiliary at Princess Margaret Hospital and Lodge. At left, is Mrs. George McHugh, 2 Glenrose Avenue; at right, Mrs. Egmont L. Frankel, 236 Douglas Drive.

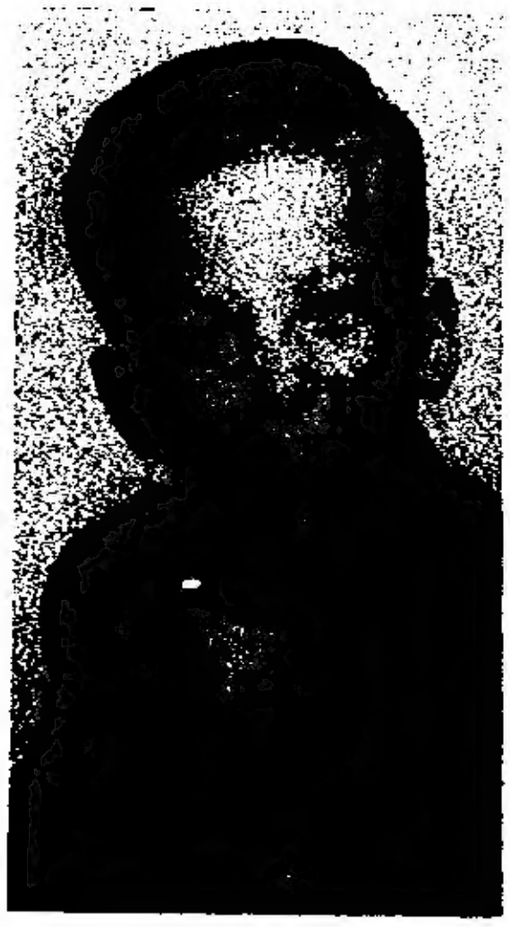


Paul Soles, below, elder son of Mr. and Mrs. Arthur L. Soles, 69 Strathearn Road, Toronto, is now with the Canadian Broadcasting Corporation, in Toronto. He attended the University of Western Ontario, in London, Ont.; was engaged in dramatics and the theatre while in London; won an award in the Canadian Drama Festival; worked in radio in Germany.

Martin Chasson, 229 Homewood Avenue, Toronto, above, son of Mr. and Mrs. Saul Chastkofsky, 101 Borden Street, graduated from the Ontario Institute of Chartered Accountants with the E.R.C. Clarkson Prize, obtaining second highest marks in Toronto. His wife is the former Miss Gloria Zoberman, daughter of Mr. and Mrs. Samuel Zoberman, 17 Cecil Street. They have a daughter, Maria Louise, aged about eight months.



M. Carl Goldenberg, O.B.E.,Q.C., and Mrs. Goldenberg, and their children, Eddie, aged thirteen years; and Ann, ten, 566 Roslyn Avenue, Montreal. Mr. Goldenberg graduated at the age of twenty-one years with a Bachelor of Arts degree from McGill University as a Gold Medallist and scholarship winner. He received a Master's degree there on the thesis, "The Canadian Budgets," again as a Gold Medallist, having attained the highest standing in the Faculty of Law. Mrs. Goldenberg is an honors graduate from McGill University in Sociology. She returned to McGill last year where she is now lecturing in Sociology while completing post-graduate studies. Mr. Goldenberg who is internationally-known as a labor mediator, has been named vice-chairman of the Quebec Economic Advisory Council. He succeeds Dr. F. Cyril James, retiring Principal of McGill University. Mr. Goldenberg has been a member of the fifteen-man Council since its inception last spring. An expert on municipal finances, Mr. Goldenberg is also a member of the special committee set up to study Montreal real estate taxation. He conducted a "one-man inquiry" into municipal organization at Saint John, N.B. Described this year by Premier John P. Roberts, of Ontario, as "Canada's No. 1 "trouble-shooter," Mr. Goldenberg played a key role in the settlement of the lengthy Royal York Hotel dispute in Toronto; and has also been a member of a commission to study Trinidad's sugar industry. The Quebec Economic Advisory Council is preparing a plan of the economic development of the province with a view to the most complete utilization of its material and human resources.



Stephen Mark, aged nineteen months, left, is the son of Mr. and Mrs. Joel Zikman, 481 Dufferin Road, Montreal; brother of Janice Deborah, aged nine months; grandson of Mr. and Mrs. H. Slifka, 2201 Maplewood Avenue; and of Mrs. B. Zikman, 8165 Stuart Avenue, and the late S. Zikman.

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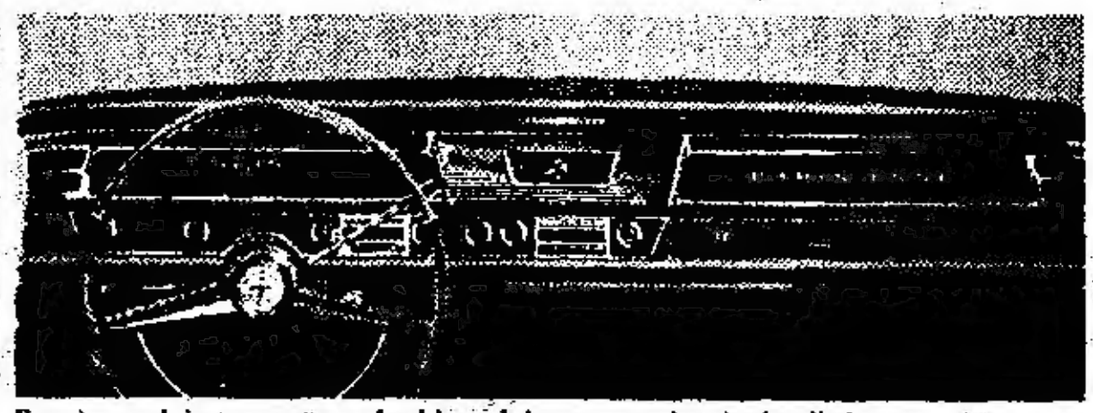

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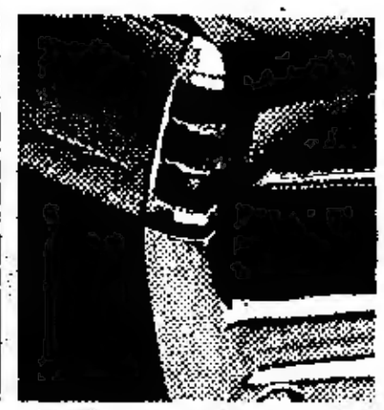

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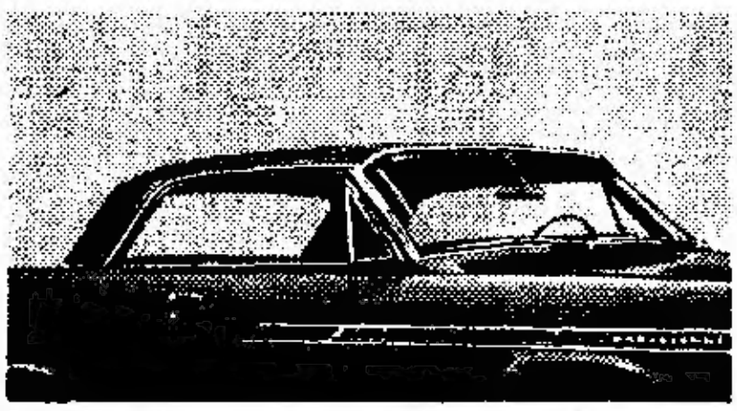

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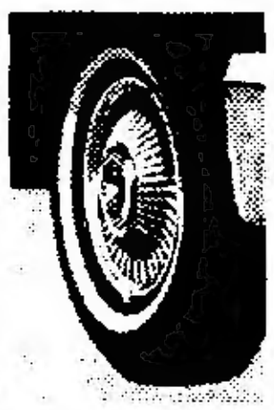

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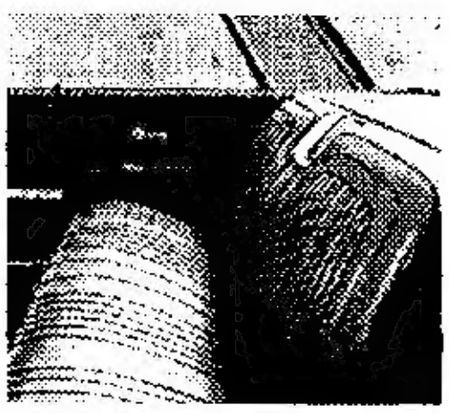

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Mrs. Gerald Fine, of Kitchener, Ont., above, is the former Miss Bonnie Sharon Sax, daughter of Mr. and Mrs. Herbert Sax, 53 Ridgevale Drive, Toronto. Mr. Fine is the son of Mrs. Harriet Fine, of Kitchener, Ont., and the late George Fine.

— Adrian's

A. T. Lambert, of Toronto, president of the Toronto-Dominion Bank; and Charles Rosner Bronfman, 4300 Western Avenue, Montreal, are shown at the announcement of the new skyscraper, to be built in Toronto, by the Toronto-Dominion Bank, which will be financed and owned jointly by the Bank, and Cemp Investments Ltd. The building will be the tallest in the British Commonwealth, part of a huge complex centred at King and Bay Streets, in Toronto. Mr. Bronfman is president of The House of Seagram Limited, vice-president of Distillers Corporation-Seagram's Limited; and president of Cemp Investments, privately owned by him; his brother, Edgar Miles Bronfman, of New York, president of Joseph E. Seagram and Sons; of New York; and his sisters: Baroness Alain de Gunzburg, of Paris, France, the former Miss Alice Minda Bronfman; and Mrs. Phyllis Bronfman Lambert, of New York; the sons and daughters of Samuel Bronfman, and Mrs. Samuel Bronfman, O.B.E., 15 Belvedere Road, Montreal.

Mrs. Joseph Rose, 4775 Maplewood Avenue, Montreal, right, is the president of the women's section of the Elm Ridge Country Club.

— Astra

At the ball given during the seventh annual convention of the Montreal Dress and Sportswear Manufacturers' Guild, were, left to right: Lazarus Peters, past president of the Guild, and president of the Canadian Apparel and Textile Manufacturers' Association, and Mrs. Peters, 493 Dufferin Road; and Mrs. Morris Zinman, and Mr. Zinman, 146 Finchley Road.

— Richard Arless Associates

Mrs. Marvin L. Stein, 476 Strathcona Avenue, Montreal, above, was chairman of the annual Symphony Ball held by the board of directors of the Women's Committee, and the Junior Committee, of the Montreal Symphony Orchestra.

— Gazette Photo Service

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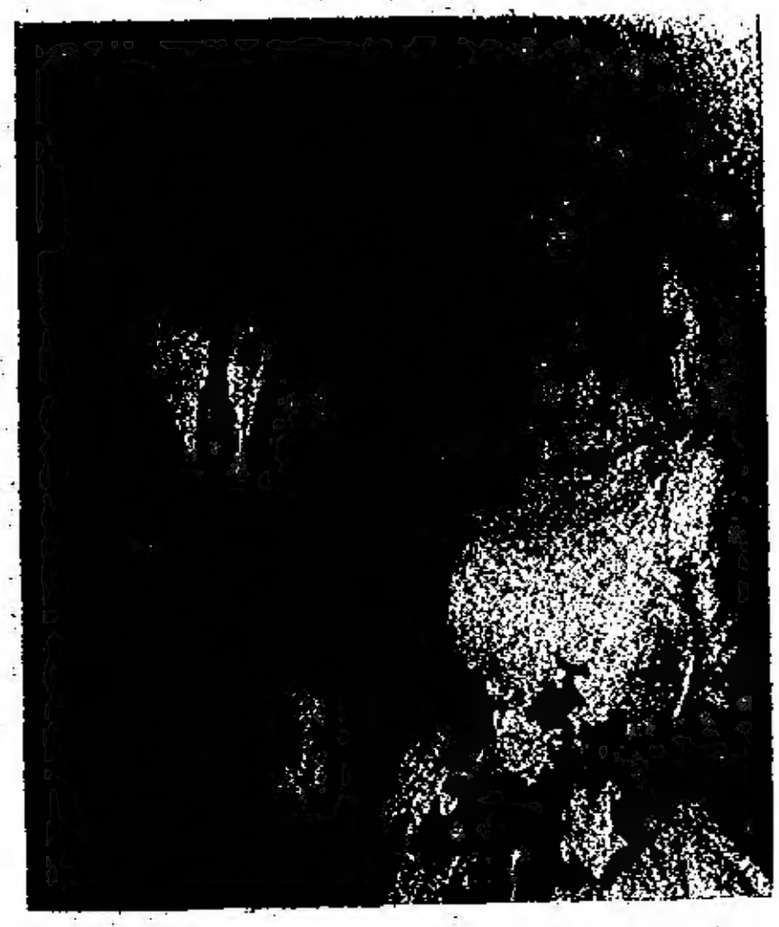

Mrs. Michael Jonathan Brundell Alexander, above, is the former Miss Virginia Birks, daughter of Mr. and Mrs. Gerald A. Birks, 34 Sunnyside Avenue, Montreal. Mr. Alexander is the son of Mr. and Mrs. Felix J. Alexander, 4855 Cote St. Luc Road.

Dr. Avery Sally Rezek, of London, England, is the former Dr. Avery Sally Denfield, daughter of Major and Mrs. Sidney Denfield, of London, England. Dr. Joseph Rezek is the son of Mrs. Eva Reuth, of Sandusky, Ohio, and the late Fred Rezek. Dr. Rezek, a graduate metallurgist of the University of Toronto, has been studying at the Imperial College in London for the past two years on a post-doctorate NATO Fellowship. He received his Ph.D. degree from the University of Toronto in 1961. Dr. Rezek is the brother of Mrs. Ben Houpt, 359 Ruskin Road, Toronto.

— Spencer-Morris

Dr. Halina Herman (Mrs. Edward Herman), 4820 St. Kevin Avenue, Montreal, left, the daughter of Mr. and Mrs. Henry Diegoplat, 5323 Lucy Place, graduated from McGill University, Faculty of Dentistry. She received a Bachelor of Science degree from McGill University in 1960. She was a member of the Psychology Club; of Hillel Foundation; Students' Zionist Organization; McGill Tennis Club; Dental Under-graduate Society; reporter for the Dental Review.

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Mr. and Mrs. Morris Teitelbaum (nee Goldie Lifshitz), 5199 Byron Avenue, Montreal, who celebrated their fiftieth wedding anniversary, have two sons and daughters-in-law: Mr. and Mrs. Leon Teitelbaum, 4382 Isabella Avenue; Mr. and Mrs. Samuel Teitelbaum, 4380 Isabella Avenue; a son-in-law and daughter, Mr. and Mrs. Jack Rosenthall (Ricci), 4845 Hampton Avenue; and ten grandchildren. They were presented with a Scroll by Shlolme Wiseman, principal of the Jewish People's School, of which Mrs. Teitelbaum is a supporter.

—David Bier

Sheldon Sackler, top right, son of Mr. and Mrs. Jack Sackler, 1008 Spadina Road, Toronto, graduated from the University of Toronto, with a Bachelor of Arts degree. He is studying law at Osgoode Hall. He is the brother of Mrs. Harold Crosner (Gertrude), 89 Nash Drive.

Seymour Swartz, lower right, son of Mrs. Hilda Swartz, 650 Queen Street West, Toronto, and the late Louis Swartz, graduated from the University of Toronto, Faculty of Pharmacy. He was a member of Rho Pi Phi Fraternity. He is the brother of Sydney, also a graduate pharmacist of the University.

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Mrs. Herbert Handler, 680 Roselawn Avenue, Toronto, below, is the former Miss Sandra Paula Kramer, daughter of Mr. and Mrs. John Jacob Kramer, 73 Ridge Hill Drive. Dr. Handler is the son of Mr. and Mrs. Harry Handler, 33 Dundurn Crescent.

— A. Gilbert

Mrs. Hall Katzman, 525 Chaplin Crescent, Toronto, above, is the former Miss Elly Bader, daughter of Mr. and Mrs. Frank Bader, 508 St. Clements Avenue. Mr. Katzman is the son of Mr. and Mrs. Samuel Katzman, 93 Glen Rush Boulevard; and the grandson of Mrs. Etta Goldberg, 140 Chiltern Hill Road.

— Dale Studio

Mrs. Fred Mintz, 4 Mascot Place, Toronto, below, is the former Miss Joanne Beverley White, daughter of Mrs. Shirley White, 6 Millbank Avenue, and the late David White. Mr. Mintz is the son of Mr. and Mrs. Abraham Mintz, 195 Spadina Road.

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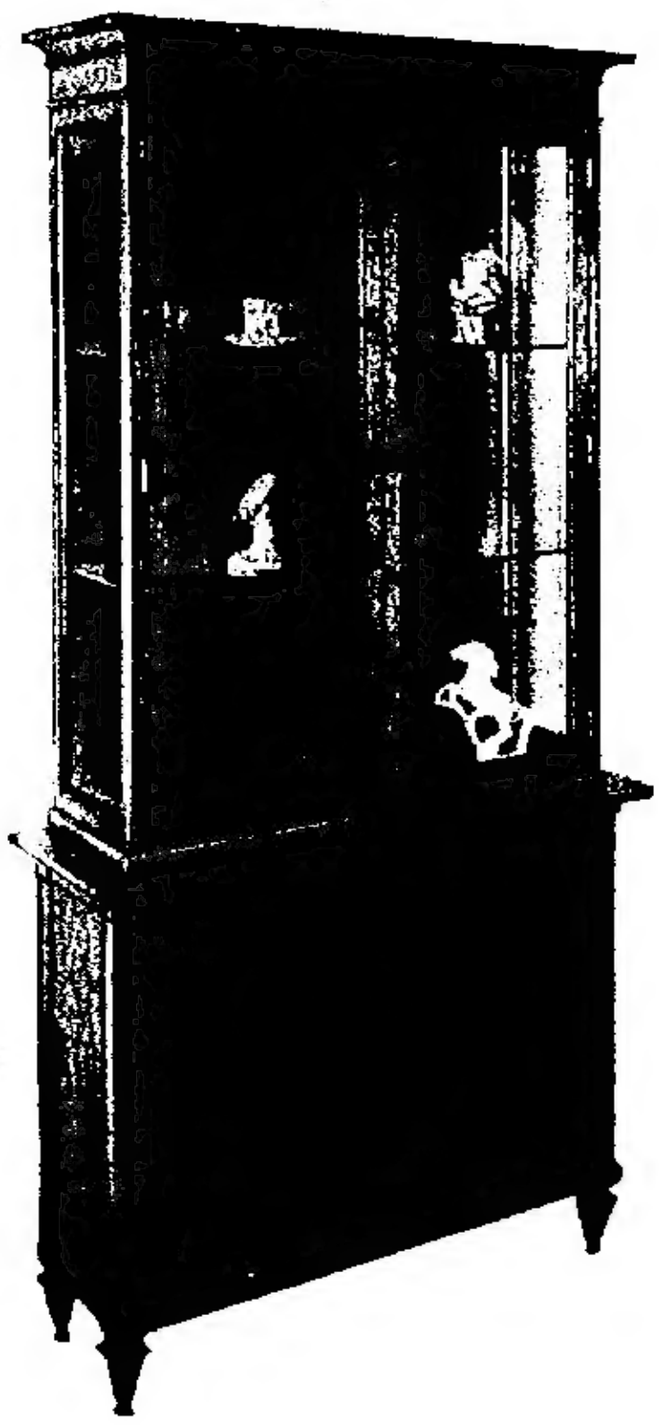
Mrs. Robert Hyman Zidel, 5501 Randall Avenue, Montreal, above, is the former Miss Martha McBride Rachel McMurdo, daughter of Mr. and Mrs. James McMurdo, of Glasgow, Scotland. Mr. Zidel is the son of Mrs. Dora Zidel, 3014 Van Horne Avenue, and the late Eli Zidel. Mr. Zidel is known professionally as Bob Dell, of Radio Station CFCF.

Mrs. Gerald Lewis, 5370 Macdonald Avenue, Montreal, above, is the former Miss Peggy Nemeroff, daughter of Mr. and Mrs. Ben. Nemeroff, 2440 Badeaux Street. Mr. Lewis is the son of Mr. and Mrs. Alec Lewis, 3795 Maplewood Avenue.

— Drummond Photos

George Alan Minden, son of Mr. and Mrs. Arthur Minden, 285 Forest Hill Road, Toronto, graduated from the University of Toronto with an honour Bachelor of Arts degree in Philosophy. He is doing post-graduate work. He is the brother of Robert, Joanne, and Cynthia.



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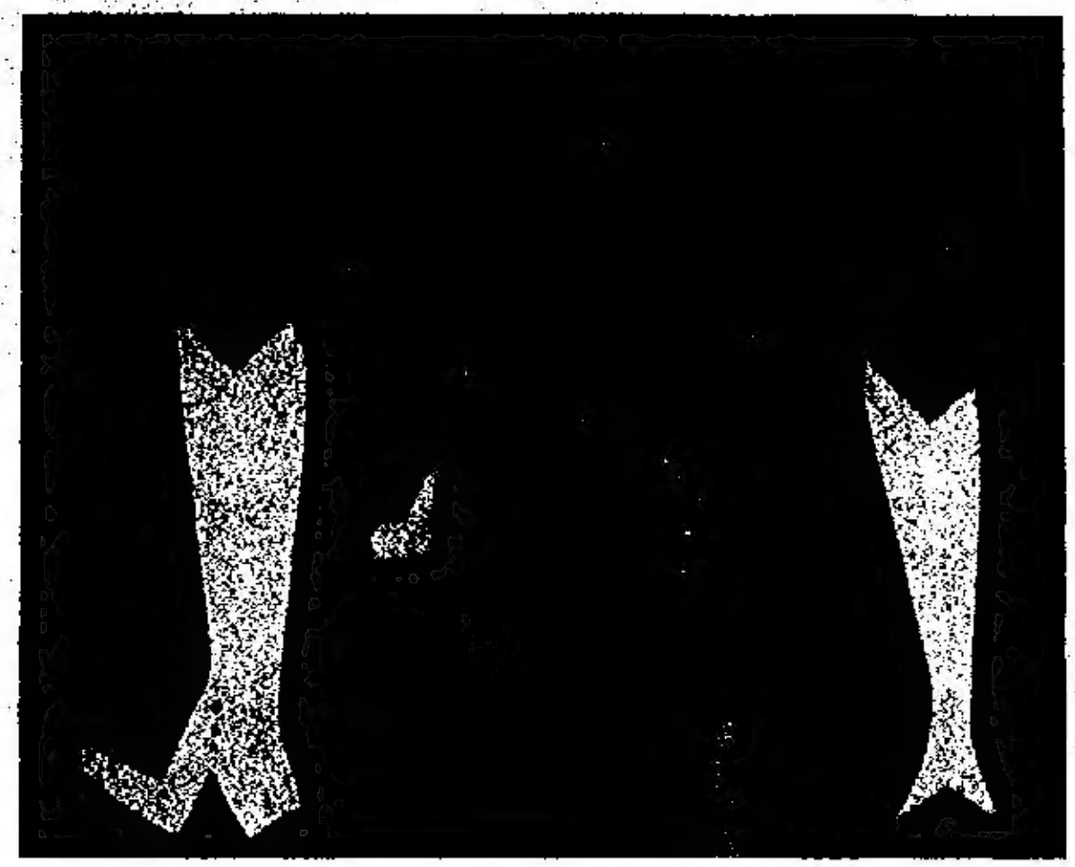
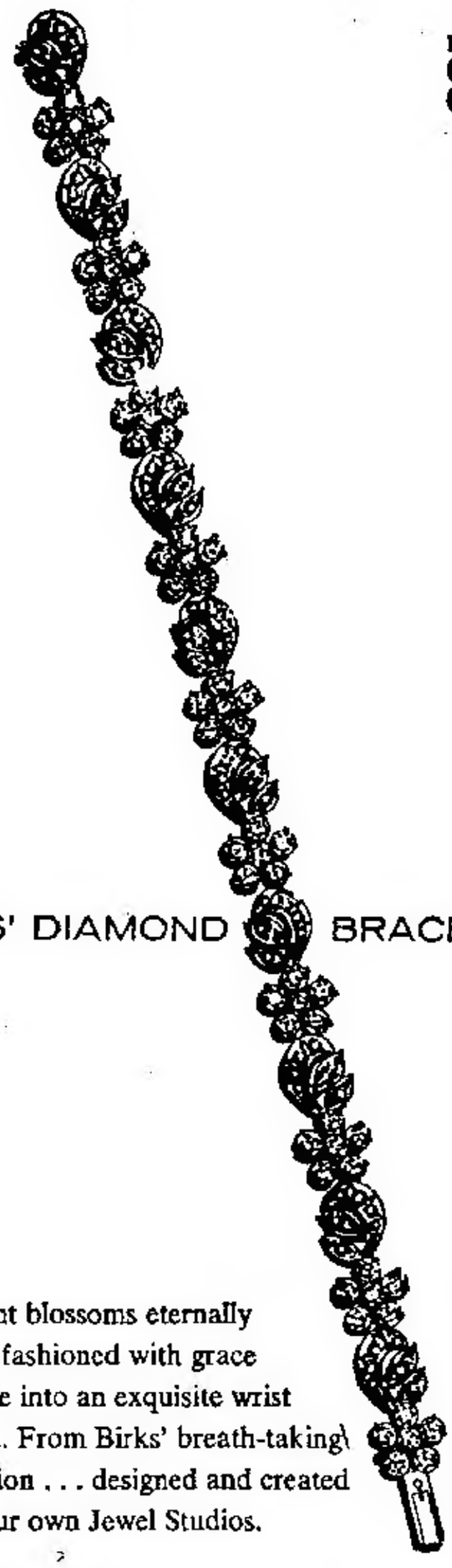


At Gaiete Grecque, a dinner-dance given by the Montreal Branch of the National Ballet Guild, at the Windsor Hotel, were, from left to right: His Excellency Juan Kalergis, Ambassador of Greece, Mrs. Kalergis, and Bernard Flexer, president of the Montreal Branch of the Guild.

BIRKS



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BIRKS JEWELLERS

Miss Wanda Louise Gordon, right, daughter of Mr. and Mrs. Percival Grant Gordon, 494 Castlefield Avenue, Toronto, graduated with honors from the University of Toronto, with a Bachelor of Arts degree in English.
— Ashley and Crippen

Mrs. Simon Shatzky, 7448 Kingsley Road, Montreal, right, below, is the former Miss Connie Goifman, daughter of Dr. and Mrs. Myer Goifman, 4455 Girouard Avenue. Mr. Shatzky, below, is the son of Mr. and Mrs. I. Shatzky, 5590 Jeanne Mance Street.

— Hy Welt

McGill University Canadian Officers Training Corps reunion had as guest of honor Gen. A. G. L. McNaughton, left, Commanding Officer of the First Canadian Army overseas in World War II. He is a McGill graduate of the class of 1912. The reunion dinner coincided with McGill's Open House and the graduates' reunion week-end. Maj. Gen. Robert P. Rothschild, center, quartermaster of the Canadian Army, spoke in appreciation of the C.O.T.C.'s contribution to the Armed Services in both world wars. With them is Lt.-Col. R. T. James, right, commanding McGill C.O.T.C., which is the oldest contingent in the Commonwealth outside the United Kingdom. Since its foundation in 1912, more than 12,000 men, including Governor-General Georges P. Vanier, have served with it.

Colonel Albert Mendelsohn, CD, of Ottawa, and Montreal, above, was recently appointed Director of Electrical and Mechanical Engineering for the Canadian Army. He was Commandant of the Royal Canadian Electrical and Mechanical Engineers School at Barriefield, Ont. In the Second World War, he was a RCEME officer in Britain and Northwest Europe. He was promoted to Colonel and the Department of External Affairs for employment with the United Nations Military Observer Group in India and Pakistan. He became the first commander of the Canadian Contingent with the United Nations Force in the Congo. He was appointed Commandant, RCEME School. He was born in Montreal on March 21, 1917; educated at the High School of Montreal; entered McGill University with a first class matriculation average. He studied mechanical engineering and maintained a high second class standing throughout his engineering training, graduating second from the top of his course in 1939. He was a private in the McGill University Contingent C.O.T.C. He rose through the ranks and received his commission in July, 1937. He is the son of Mrs. Ida Mendelsohn, of Ste. Agathe, Quebec.

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Alan Lewis Backler, above, son of Mr. and Mrs. Irving S. Backler, 44 Roxboro Avenue, Montreal, graduated from McGill University with a Bachelor of Arts degree. He worked on McGill Daily; was secretary of Zeta Beta Tau Fraternity; studies at McGill University towards a Master's degree.

Left to right: Mesdames Sara Policoff, 3625 Dunmore Avenue, Montreal; Sol. A. Barza, 627 Carleton Avenue; Arthur Rudnikoff, 38 Sunnyside Avenue; Charles Balinsky, 4850 Mira Road, chairman of 1962 Youth Aliyah Campaign, who presided at the dessert luncheon, at the home of Mrs. Rudnikoff. Reverend Nancy Elizabeth Forsberg spoke on Youth Aliyah.
- Photo Illustration of Canada

Jack M. Parnes, right, son of Mr. and Mrs. Maxwell Parnes, 73 Robert Street, Toronto, graduated from the University of Toronto with a Bachelor of Arts degree in Modern History. He was a member of Hillel Foundation and wrote for the Reflection. He is the brother of Rubin Parnes, aged twenty years; Mrs. Jack Rothman (Molly), 11 Steven Avenue; and Mrs. Maurice Pasternac (Bernice), 103 Wyndale Drive.

Sivi Precious, aged about eighteen months, right, is the daughter of Mr. and Mrs. Gerald Baumwald, 47 Hallsport Crescent, Toronto; granddaughter of Mr. and Mrs. Louis Berrin, 14 Rosebury Road; and of Mr. and Mrs. Louis Baumwald, 163 Viewmount Avenue.

Benjamin Esar, below, son of Mr. and Mrs. Israel Esar, 5175 Westbury Avenue, Montreal, graduated with a degree in Electrical Engineering from McGill University. He was a member of the Engineering Film Society; and of Phi Epsilon Pi fraternity.

Harvey Kotler, right, son of Mr. and Mrs. Irving Kotler, 93 Dewbourne Avenue, Toronto, graduated from the University of Toronto with a Bachelor of Arts degree. He was vice chancellor of Beta Sigma Rho Fraternity; is studying Law. He is the brother of Miss Elaine Kotler; grandson of Mrs. Adele Kotler, 879 Davenport Road.

—A. Gilbert

At the installation of Rabbi H. Leonard Poller as the new religious leader of Temple Beth Sholom, in Montreal, were, from left to right: Cantor Luciano Della Pergola, Rabbi Poller, Rabbi Abraham D. Shaw, D.D., of Temple Oheb Shalom, in Baltimore, Maryland; Harry Wolfe, 31 Willow Avenue, president of Temple Beth Sholom; and Norman N. Gerser, Q.C., 4850 Cote St. Luc Road, honorary president of Temple Beth Sholom; and a newly-appointed member of the Canadian delegation to the United Nations.
—Wal-Mir

Sharon Minda, aged four years; and her brother, Andrew Eric, two, left, are the children of Mr. and Mrs. Gerald Golt, 2440 Decelles Avenue, Montreal; grandchildren of Harry Golt, 1576 Bernard Avenue West, and the late Mrs. Fannie Golt; and of Mrs. Rose Rauch, 5573 Park Avenue, and the late Abraham Rauch.
—W. Gordon Mitchell

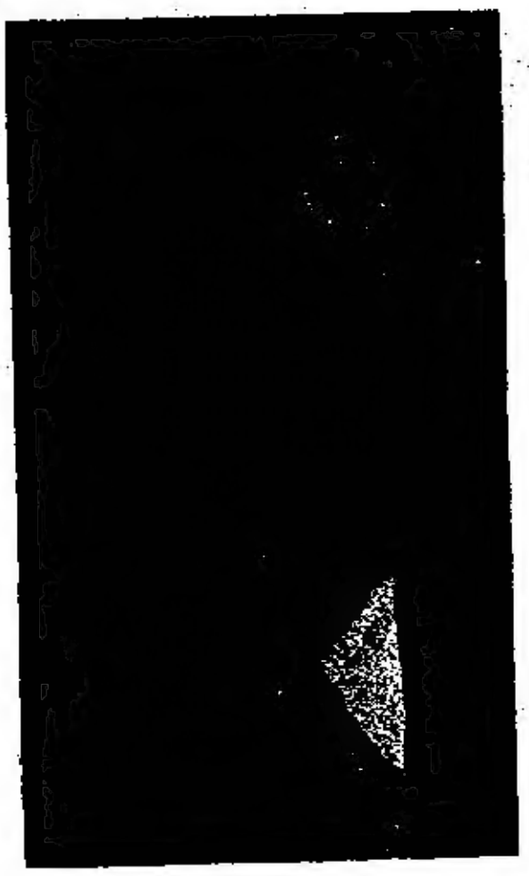
Carol, aged three years; Michael, eight; and Glenda, seven, above, are the children of Mr. and Mrs. Jack Deitcher, 910 Bertrand Street, Montreal; grandchildren of Mr. and Mrs. I. Deitcher, 5201 Montclair Avenue; and of Mr. and Mrs. Hyman Baum, 4785 Bouchette Avenue.
—Tante Liane Studio

Mr. and Mrs. Eric Paul Lande, left, photographed walking the aisle following their marriage at the Shaar Hashomayim Synagogue, in Montreal. Mrs. Lande is the former Miss Jane Elizabeth Scott, daughter of Mr. and Mrs. George H. Scott, 3980 Cote des Neiges Road. Mr. Lande is the son of Mr. and Mrs. Bernard L. Lande, 4333 Westmount Boulevard; grandson of Mr. and Mrs. Abe Bronfman, 4364 Westmount Boulevard.
—Gazette Photo Service

Randy, aged eighteen months, right, is the son of Mr. and Mrs. Phillip Beale, 4 Meadowbrook Road, Toronto; grandson of Mr. and Mrs. Jack Beale, 2500 Bathurst Street; and of Mr. and Mrs. C. Worrall Fisher, of Miami, Florida; great-grandson of Jack Freedman, 35 Dalton Road.
—Morrison Studio

Above, Wilfrid Gagnon, of Montreal, chairman of the board of Dow Brewery Limited; and right, Gordon McGregor, president of Trans-Canada Air Lines, were honorary chairmen of the Canadian Cancer Society's Quebec provincial campaign for the sixth successive year.

Samuel Bronfman, right, 15 Belvedere Road, Montreal, president of Distillers Corporation-Seagram's Limited, who won a 1961 Human Relations Award of the Canadian Council of Christians and Jews, was an honorary chairman of the Canadian Cancer Society's Quebec provincial campaign for the sixth successive year. The drive had an objective of $850,000. Mr. Bronfman was elected to the board of directors of the Bank of Montreal, at the 145th annual meeting of the Bank.



— Karsh

Morris Charney, below, son of Mr. and Mrs. H. Charney, 6292 DeVimy Avenue, Montreal, graduated from McGill University with a Bachelor of Architecture degree, with first class honours. He was vice-president and membership chairman of the Scarlet Key, McGill Honour Society. He won the Hugh McLennan Travelling Scholarship; the Delta Upsilon Memorial Scholarship; the Lieutenant Governor's Gold Medal for the highest standing in the final year; the Royal Architectural Institute of Canada Medal; Lewis Robertson Prize for design; and studies at Harvard University in Cambridge, Mass., for a master's degree.

— Gaby

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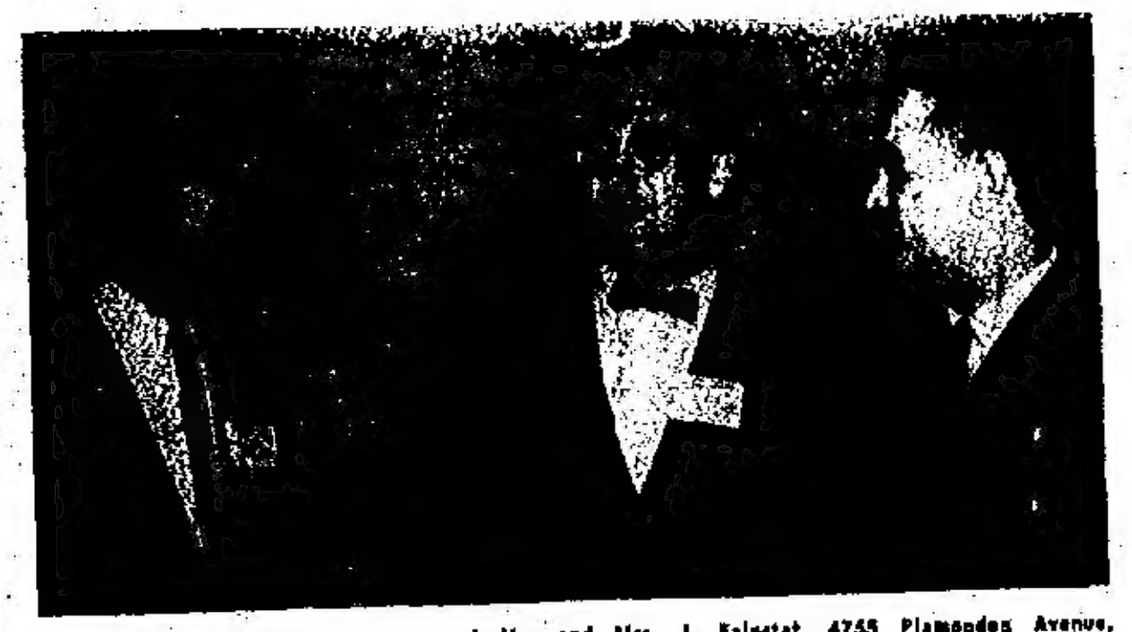
Marvin Ralph Pearl, above, son of Mr. and Mrs. Max Pearl, 12 Rostrevor Road, Toronto, graduated from the University of Toronto, with a Bachelor of Arts degree. He was an executive member of Beta Sigma Rho Fraternity; active in athletics. He graduated from McMaster University, with honours, with a Physical Education degree; is at the Ontario College of Education for one year before teaching high school. He is the brother of Elliott Herbert, aged twenty years; Adelle Beverly, sixteen; Ernest Richard, thirteen; grandson of Mrs. Lily Cohen, 134 Concord Avenue.



Dr. Theodore Falmstat, centre, son of Mr. and Mrs. J. Falmstat, 4755 Plamondon Avenue, Montreal, a graduate of McGill University Medical School, was awarded first prize by the American College of Obstetricians and Gynecologists for the best paper presented to the district meeting by a resident doctor. Dr. Peter Goodhue, right, Yale graduate, now with the U.S. Air Force Medical Corps, took second honors. Dr. Jacques Roux, of New York's Albert Einstein Medical School, received honorable mention. —Gazette Photo Service

Dr. Harvey Falgan, above, son of Mr. and Mrs. Max Falgan, 4090 Plamondon Avenue, Montreal, graduated from McGill University, Faculty of Dentistry. He was a University Scholar. He was on the executive of Alpha Omega dental fraternity; class secretary-treasurer; member of Hillel Foundation; played intramural volleyball; interned at the Albert Einstein Medical Centre, in Philadelphia, Pa.

Neil B. Katzman, right, son of Mr. and Mrs. Samuel Katzman, 93 Glen Rush Boulevard, Toronto, graduated from the University of Toronto, Faculty of Pharmacy. He was degree chairman of Rho Pi Phi Fraternity, won the award for the most active member; played basketball, rugby, waterpolo; won a plaque for athletics. He is the brother of Melvern M. Katzman, 53 Danby Avenue; grandson of Mrs. Elsie Goldberg, 140 Chiltern Hill Road.

Dr. Joseph Edward Blustein, left, son of Mr. and Mrs. David I. Blustein, 4450 Beaconsfield Avenue, Montreal, graduated from McGill University, Faculty of Medicine, with a Bachelor of Science degree in 1957, and honours in Biochemistry; for two years was a University Scholar. He interned at the Montreal General Hospital.

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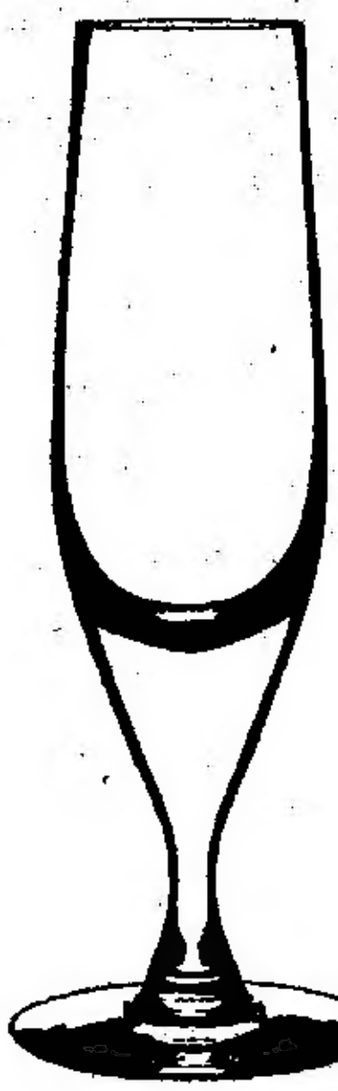

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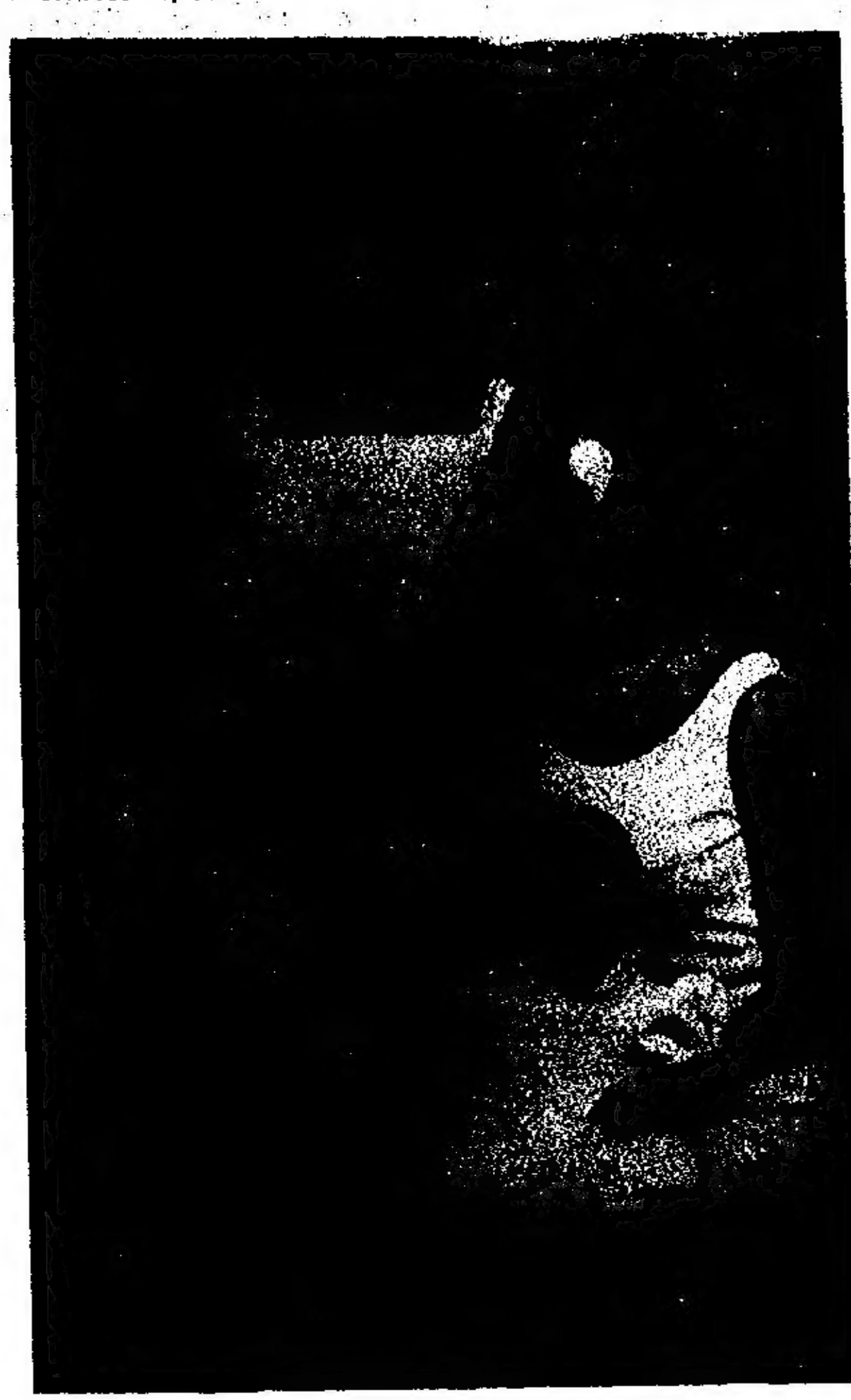
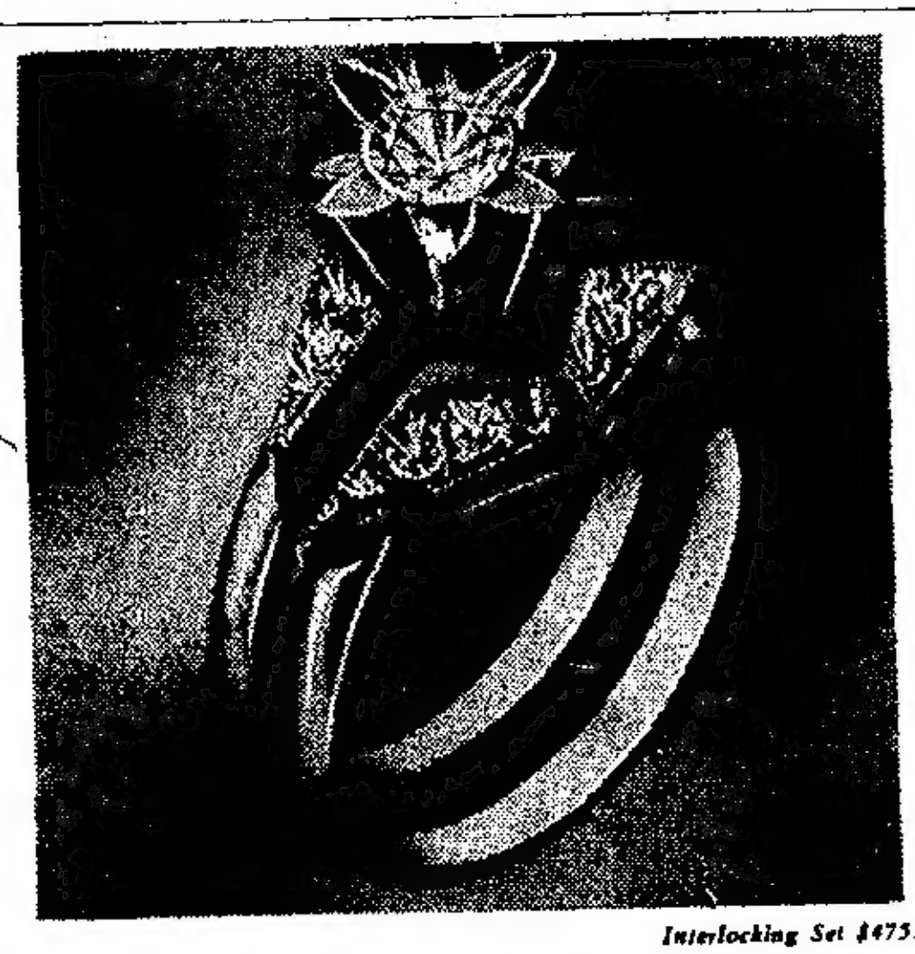
Mr. and Mrs. Joseph Ghetler (nee Lily Singer), 4595 St. Kevin Avenue, Montreal, celebrated their fiftieth wedding anniversary. They have two sons and daughters-in-law: Mr. and Mrs. Harry Ghetler, 350 Dufferin Road; and Mr. and Mrs. Sholem David Ghetler, 2450 Valade Street; a son-in-law and daughter, Mr. and Mrs. A. Marian (Mary), 6950 Fielding Avenue; nine grandchildren: Alan, Shelley, Sheila, and Bernard, children of Mr. and Mrs. Harry Ghetler; Matina, and Sherry, children of Mr. and Mrs. Sholem David Ghetler; Mrs. Marvin Walker (nee Ann Feldman), 4565 Eighth Street, Chomedey; Peter Feldman, and Linda Feldman, children of Mrs. A. Marian; and four great-grandchildren: Brian, Karen, Joy, and Arthur Walker. Joseph Ghetler is the brother of Mrs. Rose Segal, 4945 Maplewood Avenue. Mrs. Ghetler is the sister of Ben. Singer, 1880 Norway Road; Moishe Singer, 2180 Barclay Avenue; Morris Singer, 3330 Ridgewood Avenue; Mrs. Esther Cohen, 4662 Carlton Avenue; Mrs. S. Posner (Bessie), 4906 Circle Road; Mrs. J. Goodman (Sarah), 5005 St. Catherine Road; and Mrs. Becky Jacob, 4335 Royal Avenue. She is the sister of the late Jack Singer.

Mrs. Maurice Rosenblum, 86 Neptune Drive, Toronto, is the former Miss Rochelle Zigelman, daughter of Cantor and Mrs. Jacob Zigelman, 100 Shelborne Avenue. Mr. Rosenblum is the son of Mr. and Mrs. Efraim Rosenblum, 132 Ellsworth Avenue.

— Horvath



Mrs. Harry I. Dubow, wife of Dr. Harry I. Dubow, of Ann Arbor, Michigan; her baby daughter, Wendy Debra; her mother, Mrs. I. Jerry Nadler, 747 Lenark Crescent, Montreal; and her grandmother, Mrs. Ray Chazan, of Montreal.



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Raymond Koskie, below, son of Mr. and Mrs. Jack Koskie, 94 Elm Ridge Drive, Toronto, graduated from Osgoode Hall Law School with a Bachelor of Laws degree. He is the brother of Marshall, aged eighteen years; grandson of Mrs. Marion Borovick, 80 Vinci Crescent. His wife is the former Miss Rochelle Louise Fichman, daughter of Mr. and Mrs. Maurice Fichman, 43 Old Park Road.

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Chanukah

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Mrs. Roland Rubinoff, 2100 Bathurst Street, Toronto, left, is the former Miss Estelle Phyllis Krane, daughter of Mr. and Mrs. Morris Krane, 384 Horsham Avenue. Mr. Rubinoff is the son of Mr. and Mrs. Benjamin Rubinoff, 440 Glencairn Avenue.
—Graphic Artists

Mrs. David Erlichman, 6338 Trans Island Avenue, Montreal, right, is the former Miss Esther Carpman, daughter of Mr. and Mrs. Harry Carpman, 917 Wilder Avenue. Mr. Erlichman is the son of the late Mr. and Mrs. Abraham Erlichman, of Poland.

Martin I. Applebaum, 127 Broadway Avenue, Toronto, below, son of Mr. and Mrs. Samuel Applebaum, 116 Elm Drive, graduated from Osgoode Hall Law School with a Bachelor of Laws degree. He is the brother of Paul Applebaum, 2460 Keele Street; and Robert; grandson of Hershel Applebaum, 3560 Bathurst Street, and the late Mrs. Hinda Applebaum. Mrs. Martin I. Applebaum, right, is the former Miss Ruth Devor, daughter of Mr. and Mrs. B. Devor, of St. Catharines, Ont.

—Regent Photo Studio

Mrs. Irving Maron, 4700 Plamondon Avenue, Montreal, above, is the former Miss Yetta Presser, daughter of Mrs. Sarah Presser, 734 Champagneur Avenue, and the late Morris Presser. Mr. Maron is the son of Mr. and Mrs. I. Maron, 5587 Waverley Street.

Mrs. Jerry Goffman, 4210 Courtrai Street, Montreal, above, is the former Miss Barbara Katz, daughter of Mr. and Mrs. David Katz, 820 McEachran Avenue. Mr. Goffman is the son of Mr. and Mrs. Irwin Goffman, 3090 Linton Avenue.

—Perl's and Friedman

Mrs. Gordon Joel Donsky, 2700 Bathurst Street, Toronto, left, is the former Miss Barbara Fagie Nimon, daughter of Mr. and Mrs. Charles H. Nimon, 450 Briar Hill Avenue. Dr. Donsky is the son of Mr. and Mrs. David Donsky, 31 Sultana Avenue.

—Dale Studio

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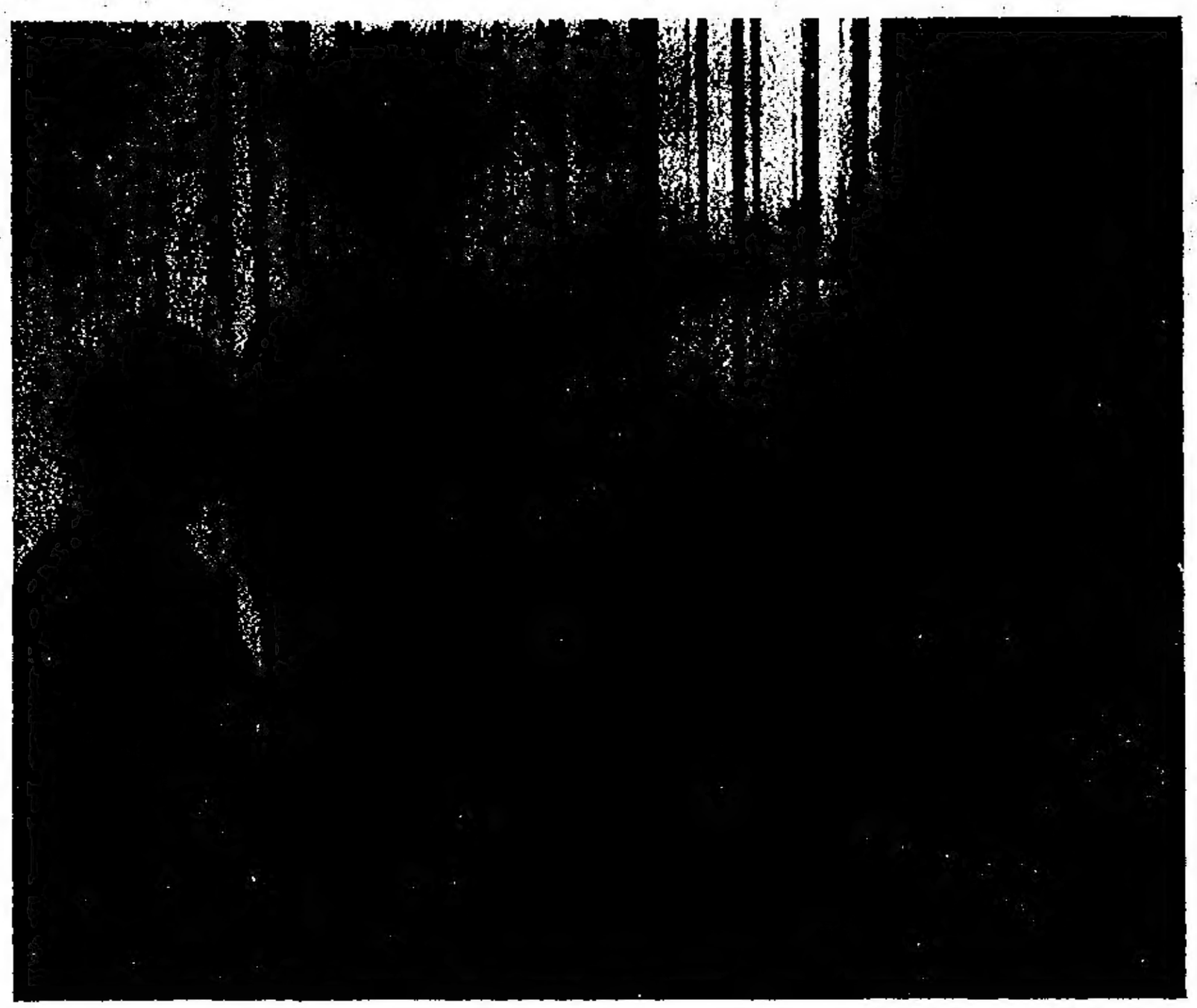

Mrs. B. A. Levitan, wife of Dr. B. A. Levitan, and her children, left to right: Deborah, aged eleven years; Judith, sixteen; Maurice, seven; Stehpen, thirteen; and Robert, two; 5722 Queen Mary Road, Montreal.

— Ballard and Jarrett

Bernard Starkman, above, son of Mr. and Mrs. Harry Starkman, 27 Alexis Boulevard, Toronto, graduated from the University of Toronto with a Bachelor of Arts degree in English Language and Literature. He was a committee member of the Hart House Library for two years, and secretary in the fourth year. He is working for a doctorate in English and plans to teach at a university. He is the brother of Miss Roslynn Starkman.

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Extends Holiday Greetings to their Friends and Customers.

Allen, left, aged thirteen years, is the son of Mrs. Rita Marcovitch, 3 Barrie Avenue, Toronto, and Samuel Marcovitch; grandson of Mrs. Bessie Rosenbaum, 3 Barrie Avenue; and of Abraham Marcovitch, of Ottawa, Ont.

Howard, below, aged thirteen years, is the son of Mr. and Mrs. Irving Honickman, 22 Tavermay Avenue, Toronto; brother of Lorne, aged eight years; grandson of Mr. and Mrs. S. Berts, 4110 Bathurst Street; and of Mrs. Rebecca Honickman, 31 Heathdale Road, and the late Hyman Honickman.

Stephen Ian, aged thirteen years, above, is the son of Mr. and Mrs. Max Silver, 8020 Birnam Avenue, Montreal; brother of Miss Sheila Silver; Susan, aged five years; and Stanley, three and one-half; grandson of Mr. and Mrs. Peter Berg, 7731 Birnam Avenue; and of Mrs. Edith Silver, 1029 Bell Avenue, and the late Abraham Silver.

—Perl's and Friedman

—Dale Studio

Melvin Hyman Gitlitz, right, son of Mr. and Mrs. Saul Gitlitz, 2775 Barclay Avenue, Montreal, graduated from McGill University with a Bachelor of Science degree. He was vice-president of the Rocket Society. He is working at Western University, in London, Ont., for a Ph. D. degree in chemistry.

Gerald Rudy, left, son of Mr. and Mrs. David Rudy, 790 Bloomfield Avenue, Montreal, graduated from McGill University with a Bachelor of Science degree. He was a group captain for Combined Charities; worked on Open House; and was a member of Hillel Foundation; Psychology Club; Pre-Medical Society; and the Folk Music Society. He is now in the Faculty of Dentistry at McGill. He is the grandson of Mr. and Mrs. E. Kramer, 4820 St. Kevin Avenue.

GILBERT D. SHORE
Asst. Agency Vice-President

GREETINGS

Mr. G. D. Shore and his associates of the Montreal Centre Branch wish to extend Chanukah Greetings to their many friends of the Jewish Community.

THE MONTREAL CENTRE BRANCH, UNDER THE DIRECTION OF MR. GILBERT D. SHORE, HAS HELD THE RECORD OF THE LEADING CANADIAN AGENCY IN THE EMPIRE LIFE INSURANCE COMPANY, FOR TWELVE YEARS.

To those who have assisted us in establishing this record, and in maintaining it, we extend our sincere appreciation. The ever-increasing number of Jewish policy-holders is our pride, and we want to thank the Jewish community of Montreal and surrounding districts for the privilege of serving their insurance needs; and for helping us to expand at this wonderful rate of growth.

TO SERVE YOU BETTER, WE HAVE MOVED TO LARGER PREMISES TO PROVIDE MORE EFFICIENT SERVICE, AND OUR MOST MODERN AND UP-TO-DATE OFFICES ARE OPEN, FOR YOUR CONVENIENCE, IN MONTREAL'S NEWEST OFFICE BUILDING, THE PLACE VILLE MARIE.

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the festival of lights

Usually, when a nation is in dire need, a great man emerges to lead them! So it was with the ancient Hebrews when Antiochus Epiphanes, King of Syria, tried to crush their religion and force them to the worship of the idols of the Hellenic cult. The venerable Mattathias, a scholarly priest, together with his five sons gave their lives to regain the freedom they cherished. But when the temple of Jerusalem was recovered, only enough oil was found to light the lamp for a short period.

Miraculously, the lamp burned for seven days. Every year at Chanukah the lights burn again, and the miracle is relived in the hearts of Jewish people throughout the world.

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Mrs. Morris B. Manilla, 75 Palm Drive, Toronto, right, is president of Toronto Women's ORT. A chapter drive in suburban areas is under way for membership and expansion as a result of action at the seventh biennial convention in Ottawa, Ont. Mr. and Mrs. Manilla have two sons: David, aged thirteen years; and Lawrence, ten.

Miss Marilee Brown, above, daughter of Mr. and Mrs. Abbey Brown, 38 Glenarden Road, Toronto, graduated from the University of Toronto, School of Nursing. She was on the Student Administrative Council; Undergraduate Council; Literary Editor of the yearbook; won an honour award for general activity. She is the sister of Mrs. Ernest Johnson (Ruth), 51 Larkfield Drive.

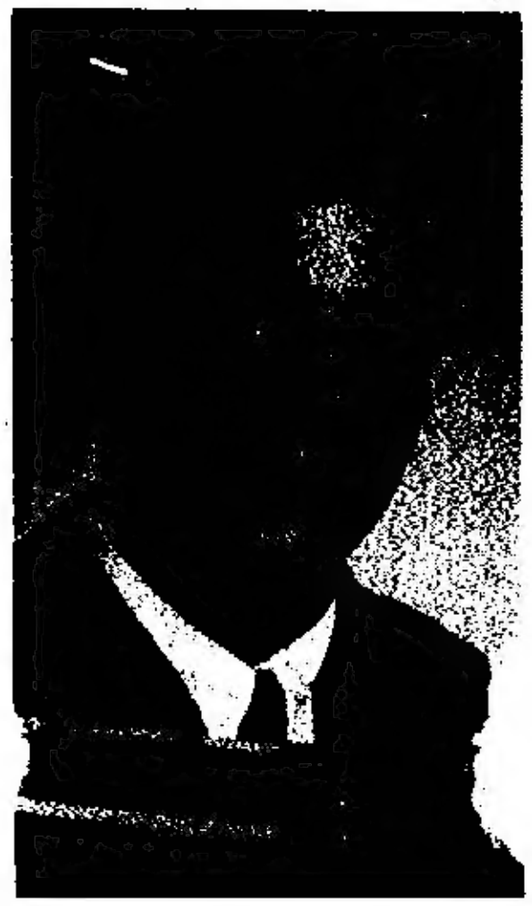
Miss Roslyn Marash, below, daughter of David Marash, 5674 Monkland Avenue, Montreal, and the late Mrs. Phyllis Marash, graduated from McGill University with a Bachelor of Arts degree. She was a member of Hillel Foundation; Red Feather Campaign; Blood Drive; 1961-62; and Sigma Delta Tau Sorority.

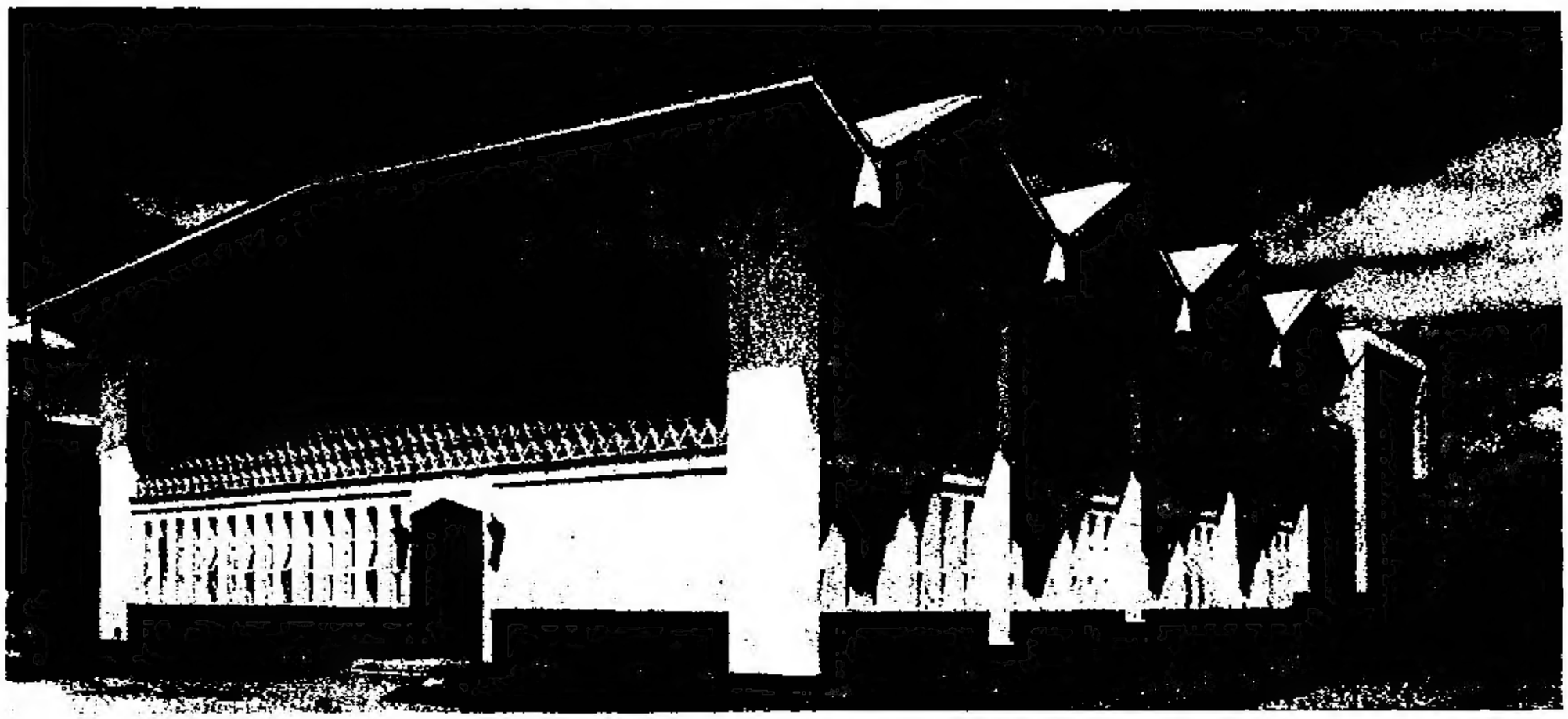
Miss Elayne Rockman, below, daughter of Mr. and Mrs. Samuel B. Rockman, 4865 Bouchette Avenue, Montreal, graduated from Macdonald College School for Teachers. Miss Rockman is being presented with a diploma for teaching by Dr. E. S. Giles, Director of Protestant Education.

—Paul Segala

At the Women's Canadian ORT seventh biennial convention, at Chateau Laurier Hotel in Ottawa, Ont., were: left, Nathan Gould, of New York, executive director of Women's American ORT; Mrs. Isaac Levine, 415 Laurier Avenue East, Ottawa, Ont., national vice-president of Women's Canadian ORT, and chairman of arrangements; Mrs. A. B. Bennett, 5 Burton Road, Toronto, national president; and Dr. Arthur Brodey, 1603 Bathurst Street, national executive director.

Murden Lazarus, below, son of Mr. and Mrs. Samuel Lazarus, 5606 Borden Avenue, Montreal, graduated from McGill University with a Bachelor of Arts degree. He was an executive member of Arts and Science; member of McGill Intercollegiate Wrestling; Boxing; Athletic representative of Arts and Science; McGill Redmen Band; co-chairman, Red And White Committee; received the Charles Martin Award in 1961; won the McGill Wrestling championship, and of the Province of Quebec in 1960. He is at McGill University in the Faculty of Law.





MONTREAL SYNAGOGUE FEATURES CONCRETE FOLDED PLATE ROOF

Structure: ADATH JESHURUN HADRATH KODESH SYNAGOGUE, MONTREAL *Architects:* MAYERS & GIRVAN
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Among the new types of concrete roofs developed in recent years, the folded plate design is probably the most spectacular.

Folded plate shell roofs are noted for their fine appearance and their spanning and load carrying capabilities. In hangar construction they have been used to accommodate the great wingspans of jet aircraft. Their ability to cantilever has also been capitalized upon in churches, schools, stores, sports centers, and industrial buildings.

Despite their spectacular beauty, concrete folded plate roofs prove to be the most economical means of roofing buildings. Simplified design procedures and improved forming techniques have made them highly competitive with other roof systems long thought to be lowest in cost.

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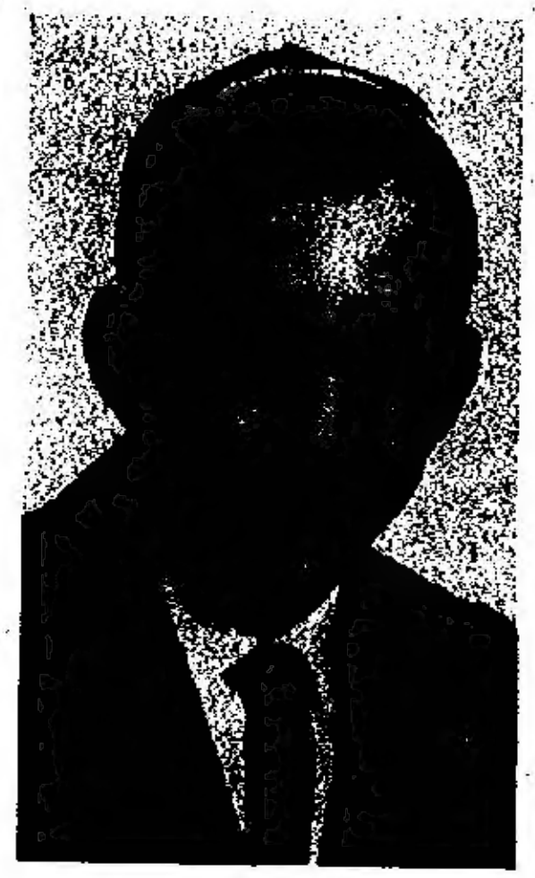
Peter R. Newman, above, son of Mr. and Mrs. Jules Newman, 21 Rosemary Lane, Toronto, graduated from Forest Hill Collegiate, and won ten firsts. He was a recipient of the Ontario Scholarship, an award given to students who obtain 80% or more in their final entrance examinations. He won the Forest Hill Collegiate School Key; was a Prefect; was the editor of the school Year Book, the "Forester." He is now in his first year of Pre-Medical School, at the University of Toronto. He is the brother of Mrs. Jacques Paris (Erna), of Paris, France; and Miss Jill Newman; grandson of Mrs. Ethel Newman, of Toronto, Ont.

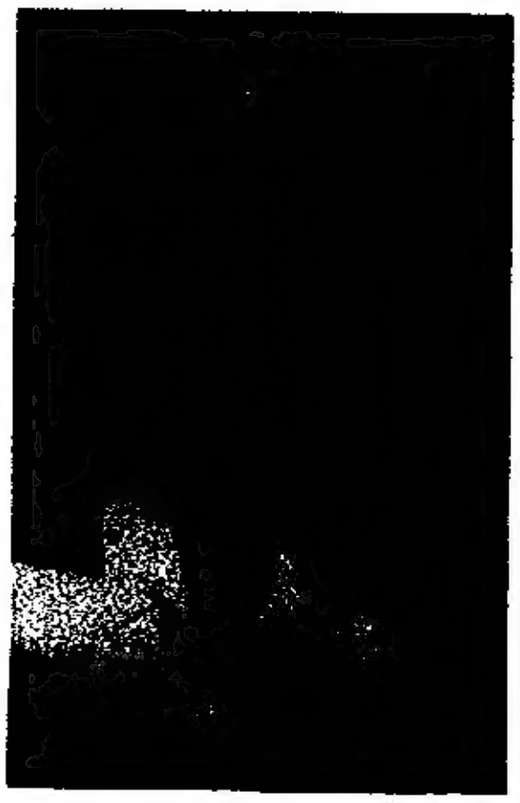


— Horvath

Arthur, aged thirteen years, below, is the son of Mr. and Mrs. S. Weitz, 48 Markdale Avenue, Toronto; brother of Harry Weitz, of Sault Ste. Marie, Ont.; Stanley Weitz, 42 Purdon Drive; Philip Weitz, 21 Markdale Avenue; and Harvey; grandson of Mrs. Millie Weitz, 48 Markdale Avenue.

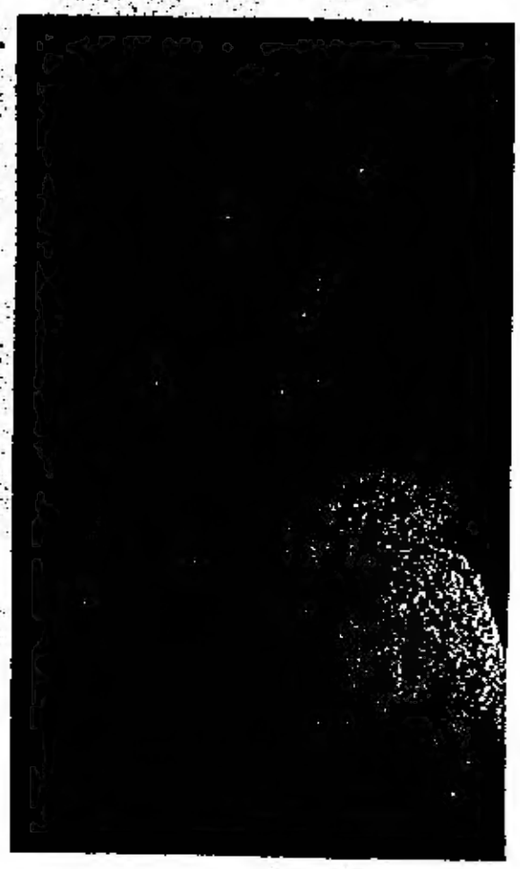
Janet, aged five years, above, and her sister, Gail, three, right, are the daughters of Mr. and Mrs. Gerald Schreiber, 4839 Fulton Street, Montreal; granddaughters of Mr. and Mrs. J. D. Asner, 468 Argyle Avenue; and of H. S. Schreiber, of Los Angeles, Calif., and the late Mrs. H. S. Schreiber.

— Adolphe



Arlene Lois, aged five years, below, is the daughter of Mr. and Mrs. Max Shrier, 600 Fraser Street, Montreal; sister of Stephen, aged nine and one-half years; and Richard, two; granddaughter of Mr. and Mrs. I. Shrier, 796 A. Champagneur Avenue; and of Mr. and Mrs. M. Schreiber, 6239 Clanranald Avenue.

— Tante Liane Studios



Mrs. Robert Allan, 177 St. George Street, Toronto, left, graduated from the University of Toronto, with a Bachelor of Arts degree in Honour Psychology. She won the Canada Council Award; the National Research Council Award; the Reuben Wells Leonard Fellowship; and a University of Toronto Fellowship. She is the former Miss Lorraine Gloria Hoffman, daughter of Mr. and Mrs. Louis Hoffman, 60 Maxwell Street; sister of Dr. Harold Hoffman, 9 Markdale Avenue; granddaughter of Mrs. Rachel Smith, 60 Maxwell Street, and the late Reuben Smith; and of Kiva Hoffman, 3560 Bathurst Street, and the late Mrs. Lika Hoffman. Robert Allan is the son of Mr. and Mrs. Carmen Allan, 4 Caribou Road. Mrs. Robert Allan is working at the University of Toronto towards a Master of Arts degree.

Neil Allan, aged thirteen years, above, is the son of Mr. and Mrs. Henry Goldberg, 28 Krieger Crescent, Toronto; brother of Freda, aged ten years; and Celeste, six and one-half.

— Horvath

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No matter what kind of biscuits you prefer, Christie's bakes them best

Look for the red corner seal!

In the sixth annual Yeshiva University "Youth Summer In Israel" program, a project of the Youth Bureau of the University's Community Service Division, were, seated, left to right: Miriam Hertzman, daughter of Mr. and Mrs. Benjamin Hertzman, 95 Collegeview Avenue, Toronto, Ont.; Jeanne Hoffman, daughter of Mr. and Mrs. David Hoffman, 83 Marion Drive, Hamilton, Ont.; Carol Lee Cohen, daughter of Mr. and Mrs. Jacob David Cohen, 49 Prince Street, Yarmouth, N.S.; Marlene Arron, daughter of Mr. and Mrs. Charles Arron, 1742 Beech Street, Halifax, N.S.; Roslyn Warner, daughter of Mr. and Mrs. S. Warner, 16 Walmer Road, Toronto, Ont. In the seven week tour were: stops in London, Paris, Geneva, Venice, and Athens.

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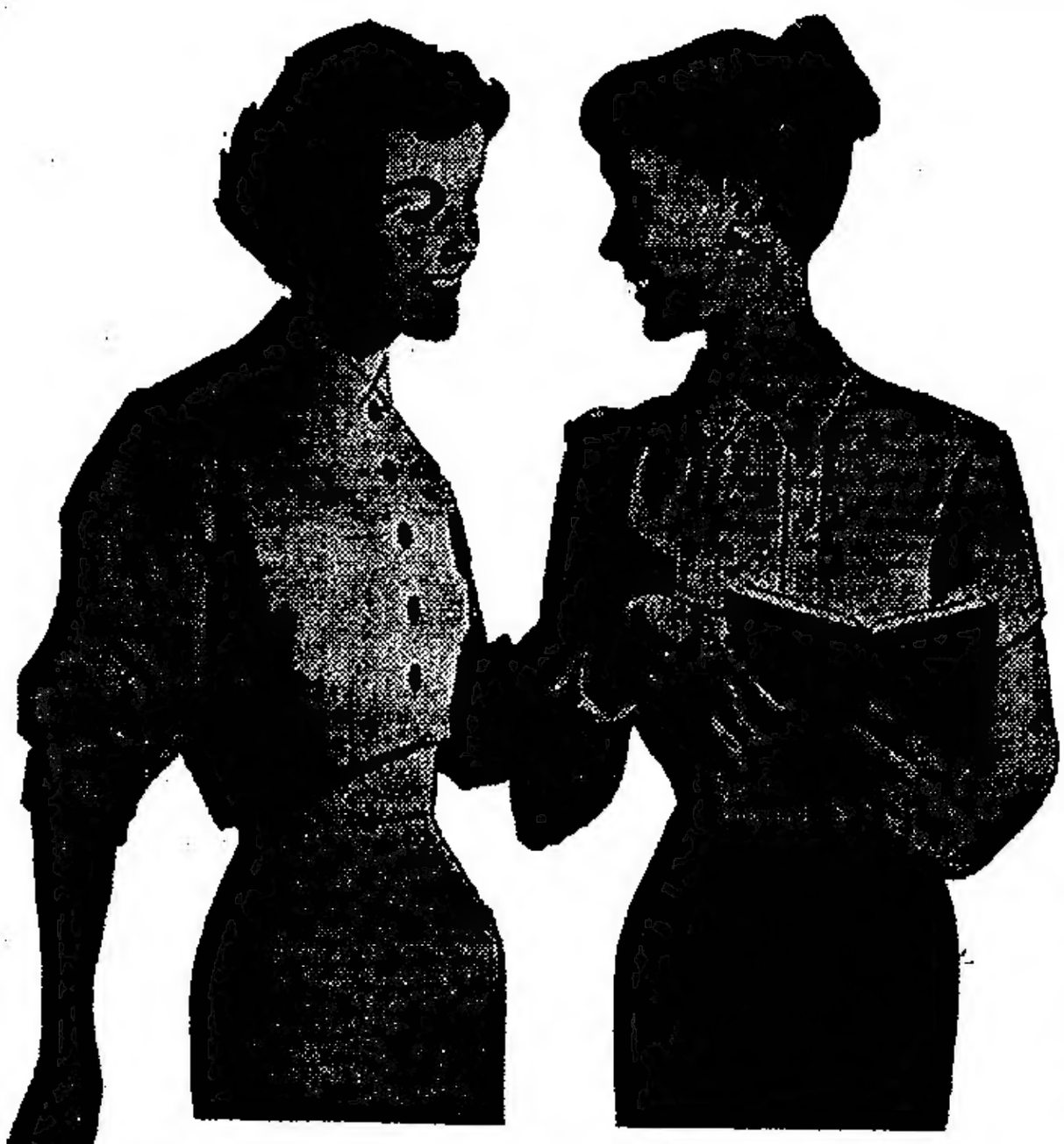

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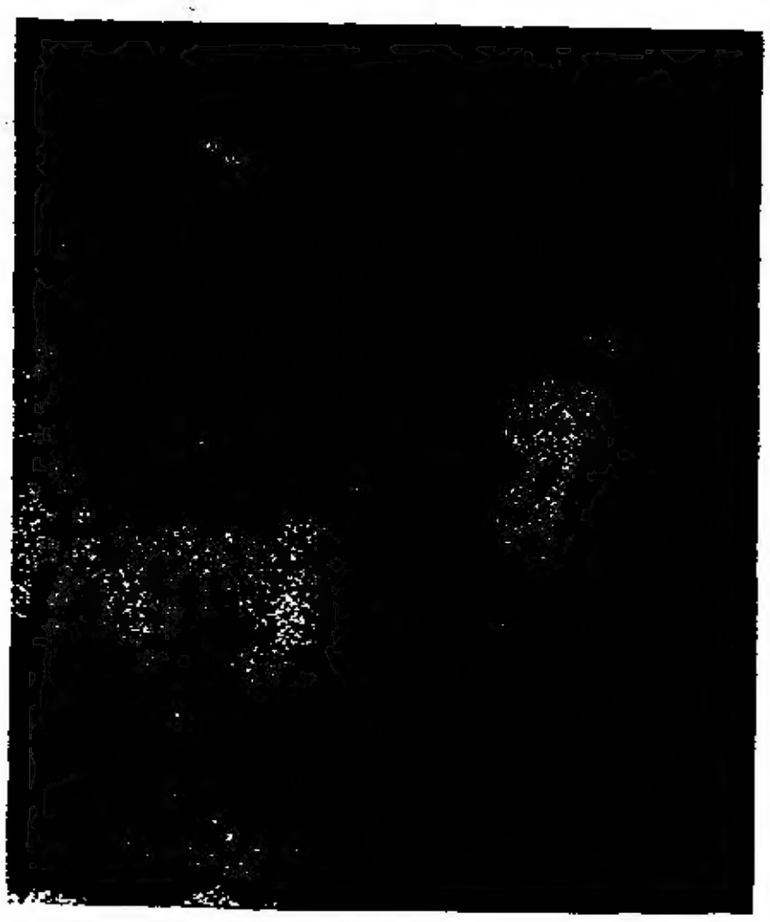
Mrs. Bene Hubler, 5000 Clanranald Avenue, Montreal, left, is the former Miss Freda-Lee Shapera, daughter of Mr. and Mrs. Irving Shapera, 5549 Queen Mary Road. Mr. Hubler is the son of Mr. and Mrs. Sebastian Hubler, of Istanbul, Turkey.
—Drummond Photos

Dr. Saul Nussbaum, below, son of Mr. and Mrs. Phillip Nussbaum, 32 Haddington Avenue, Toronto, graduated from the University of Toronto, Faculty of Dentistry. He is a member of Alpha Omega Fraternity. He is the brother of Marvin; and of Miss Helen Nussbaum.

Morley Weinberg, above, son of Mr. and Mrs. M. D. Weinberg, 20 Hearthstone Crescent, Toronto, graduated from the University of Toronto, Faculty of Pharmacy. He was social director of the Faculty; chancellor of Rho Pi Phi Fraternity. He is the brother of Cecil, 41 Clifton Road; Sheldon, 5 Artreeva Drive; Charles, Sidney, and Marlene; grandson of Mr. and Mrs. A. Ross, 574 Brookdale Avenue, Toronto; and of Mr. and Mrs. J. Weinberg, of Hamilton, Ont.



Mrs. Stephen T. Gertsman, 6630A, Wilderton Avenue, Montreal, right, is the former Miss Esther Brenda Heiman, daughter of Mr. and Mrs. Reuben Heiman, 714 McEachran Avenue. Mr. Gertsman is the son of Mr. and Mrs. Ralph Gertsman, 946 Dunlop Avenue.
—Hy Welt

look here for service

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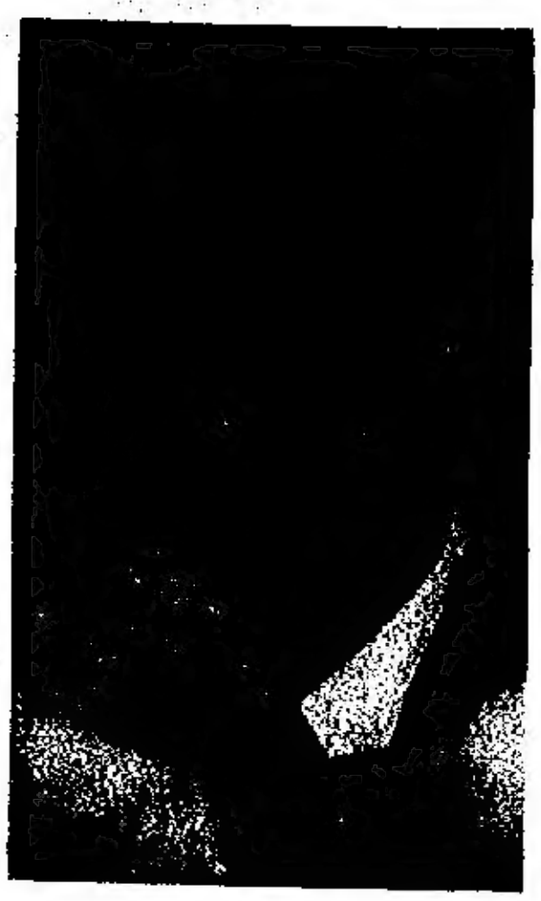

Bernard M. Schneider, left, son of Mr. and Mrs. Harry Schneider, 5301 King Edward Avenue, Montreal, graduated from McGill University with a Bachelor of Arts degree. He is a graduate of Monkland High School. He was on the McGill Daily; wrestling team; debating team one year, each; a delegate to Model United Nations Conference at Saint Lawrence University, in New York State; treasurer of the United Nations Club; delegate to conference of United Nations Club, at Assumption University, in Windsor, Ont.; and to Hofstra College debating tournament; McGill representative at Conference on American Affairs, at West Point Military College; won the McGill Historical Society Prize. He is the brother of Miss Corinne Schneider who attends Macdonald College; and Gordon Schneider, a student at Monkland High School; grandson of Mrs. Gertie Schneider, 4820 Plamondon Avenue, and the late David Schneider; and of the late Mrs. S. Baum. He is now in the Faculty of Law, at McGill University.

Jack Bernard Boldman, below, son of Mr. and Mrs. A. I. Boldman, 6205 Fielding Avenue, Montreal, graduated from McGill University with a Bachelor of Commerce degree. He was Commerce Chairman of Blood Drive, and of Combined Charities; Class President, 1960-1961; Publicity, Winter Carnival.

Norman Harvey Bogo, above, son of Mr. and Mrs. Louis Bogo, 750 B Querbes Avenue, Montreal, graduated from McGill University, with a Bachelor of Science degree, with second class honours in psychology. He was a University Scholar. He is now studying in the Faculty of Medicine at McGill. He was a member of the Psychology Club.

Morton B. Brown, below, son of Mr. and Mrs. Israel Brown, 4935 Isabella Avenue, Montreal; graduated from McGill University with a Bachelor of Science degree. He received first honours in mathematics; and a Rand Fellowship to Princeton University, in Princeton, N.J., where he is continuing his studies in mathematics and is working for his Ph. D. degree. He was a member of McGill Mathematics Society; McGill Chess Club; and played in Intercollegiate Chess Tourneys.

Dr. Samuel Barry Labow, 4040 Kindersley Avenue, Montreal, above, graduated from McGill University in the Faculty of Medicine. He received a Bachelor of Science degree from McGill in 1958. He was a member of C.O.T.C.; and Tau Epsilon Phi Fraternity. He is now interning at the Jewish General Hospital Mrs. Labow, the former Miss Eleanor Rubin, daughter of Mr. and Mrs. Jack Rubin, 8170 Atherton Street, graduated from Macdonald College School for Teachers in 1957. Mr. Labow is the son of Mr. and Mrs. William R. Labow, 5398 Grovehill Place.

Chanukah Greetings

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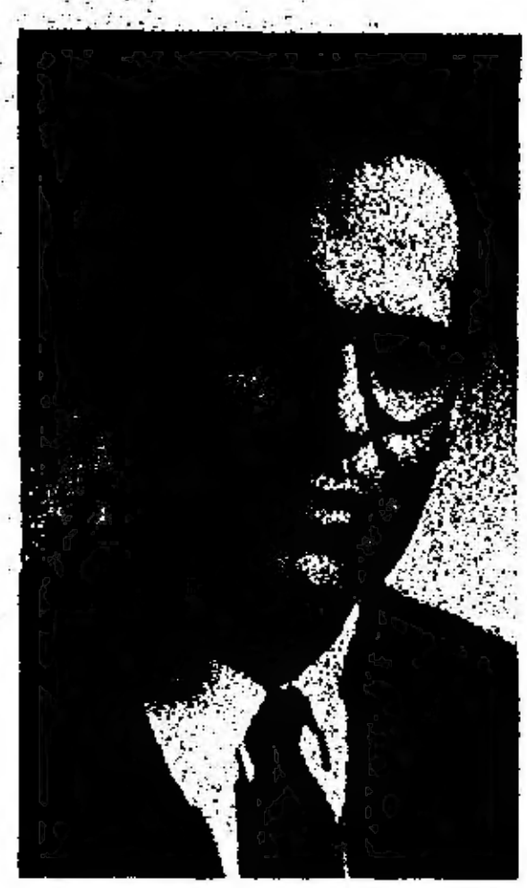
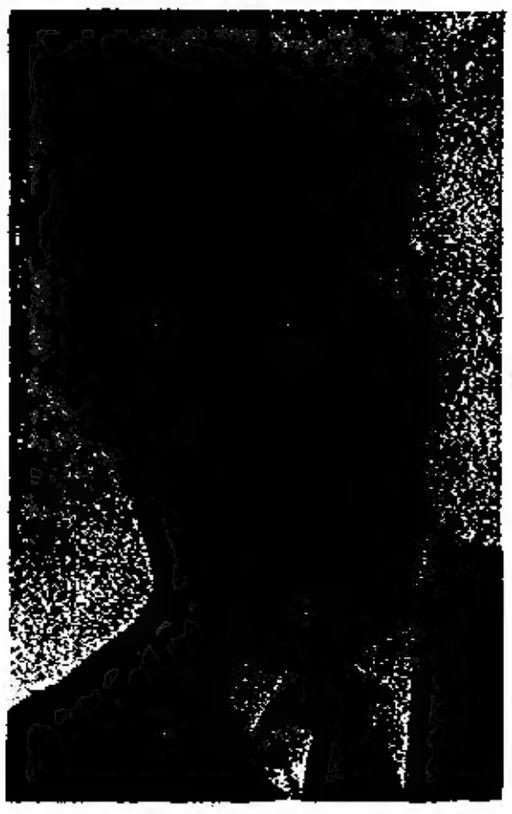


Eli Comay, 466 Brunswick Avenue, Toronto, above, is the newly-appointed Metropolitan Toronto Planning Commissioner. For the past two years he was the Deputy Planning Commissioner, and has been with the Metropolitan Toronto Planning Board since 1955. He worked in the re-development field in Chicago, Ill., and in the State of New Jersey. He was also a marketing consultant in Montreal, Que. He obtained a Bachelor of Arts degree from Wayne University, in Detroit, Mich.; and a Master of Arts degree in City Planning from Harvard University, in Boston, Mass. Mr. and Mrs. Comay have two daughters: Julie, aged eleven years; and Rebecca, seven.

Norman Grant, 3 Steven Avenue, Toronto, below, was elected to the executive board of the National Federation of Temple Brotherhoods at its 19th biennial convention in Baltimore, Maryland. The Federation is comprised of four hundred and thirty Reform Temple Brotherhoods with over 65,000 members throughout the United States and Canada, and in several countries abroad. It is affiliated with the Union of American Hebrew Congregations. Mr. Grant will serve as a board member of the Jewish Chatauqua Society, the Brotherhood's major educational project for inter-faith understanding. Mr. Grant was president of Holy Blossom Temple Brotherhood, in Toronto, and on the board of trustees of the Temple; is vice-president of the Council of Jewish Brotherhoods, of Toronto; a member of the Technion Society; a senior member of the American Society of Tool Engineers. Mr. and Mrs. Grant have two children, Miss Alma Grant, aged nineteen years; and Arthur, sixteen. Mr. Grant is the son of Mr. and Mrs. Harry Grant, 1040 Shaw Street. Mrs. Grant is the former Miss Esther Waiserstein, daughter of the late Mr. and Mrs. A. Waiserstein.



Manuel Shacter, 7 Third Avenue, Dorval, Montreal, above, was elected president of the Hillsdale Golf and Country Club. Other officers elected were: S. I. Benjamin, vice-president; Harry Markus, treasurer; M. H. Moss, secretary. The board of directors is: H. Abracen, M. Brownstein, G. Charness, P. Z. Cohen, E. Greenspoon, L. Green, M. Koback, N. Troster, J. Uditsky, and C. Vineberg.

Dr. Sidney Locker, 5830 Decelles Avenue, Montreal, below, graduated from McGill University, Faculty of Medicine. He received a Bachelor of Science degree with honours in Bio-Chemistry from McGill in 1958. He was a University Scholar; and is interning at the Jewish General Hospital. Mrs. Locker is the former Miss Rosalie Aberman, daughter of Mr. and Mrs. Jack Aberman, 5965 Glencairn Avenue; and a graduate of Macdonald College School for Teachers, in 1957. Dr. Locker is the son of Mr. and Mrs. Saul Locker, 3915 Carlton Avenue. They have two children: Stephanie Gail, aged four years; and Jonathan Mitchell, one.

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SPECIAL GREETINGS

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And, for a full measure of pleasure in those relaxing moments with friends—enjoy a Dow . . . the "cool control" brew, guaranteed to please!

DOW BREWERY LIMITED

Mrs. Leo Valnstein, left, of Cornell University, in Ithaca, N.Y., is the former Miss Sandra Swirsky, daughter of Mr. and Mrs. Max Swirsky, 483 Glengarry Avenue, Montreal. Mr. Valnstein is the son of Mr. and Mrs. Max Valnstein, 4581 Oxford Avenue. He is a lecturer at Cornell University in Russian Linguistics, and is studying there for a doctorate degree.

—Drummond Photos

Arleen Bernstein, right, daughter of Mr. and Mrs. Edward Bernstein, 2460 Guyer Avenue, Montreal, graduated from Northmount High School. She is the granddaughter of Joseph Blander, 5425 Waverley Street.

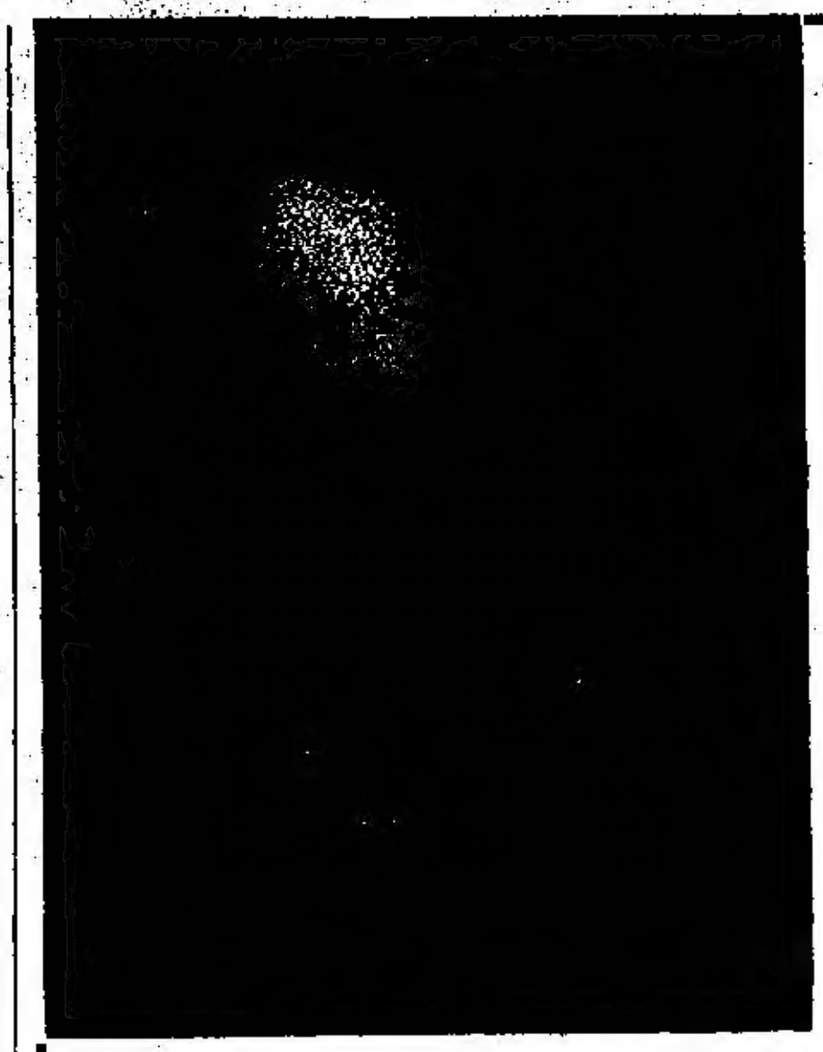
—Perl's and Friedman

Lionel, aged thirteen years, left, is the son of Mr. and Mrs. John Mishkin, 6200 Clanranald Avenue, Montreal; brother of Mrs. Z. Rabin (Fay), 4635 Bourret Street; Seymour Mishkin, and Steven, aged eight years; grandson of Mrs. M. Rudiack, 6440 Decarie Boulevard, and the late Victor Rudiack; and of the late Mr. and Mrs. Henry Mishkin, of Montreal.

—Perl's and Friedman

Jerry Ugar, 525 Chaplin Crescent, Toronto, below, son of Mr. and Mrs. Alfred Ugar, 842 Bloor Street West, graduated from the University of Toronto, Faculty of Pharmacy. He was a member of the Rho Pi Phi Fraternity; played hockey, football, basketball, and soccer. He is the brother of Jack, 440 Winona Drive; Bernard, 457 Coldstream Avenue; and Miss Linda Ugar; grandson of Max Sherman, 31 Wolsley Street.

Joel Ian Bell, above, son of Mr. and Mrs. Leslie Bell, 233 Sheraton Drive, Montreal, graduated from McGill University with a Bachelor of Arts degree, and honours in Economics and Political Science. He was vice-president of the International Association of Students in Economics and Commerce, public relations; executive member of Freshman reception; debating vice-chairman of Winter Carnival; Inter-Collegiate chairman; Senior Intercollegiate debater; finalist in Bovey, Reford Contests; a member of Scarlet Key. He is at McGill in the Faculty of Law.



Honourable Jean Lesage

PRIME MINISTER OF THE PROVINCE OF QUEBEC

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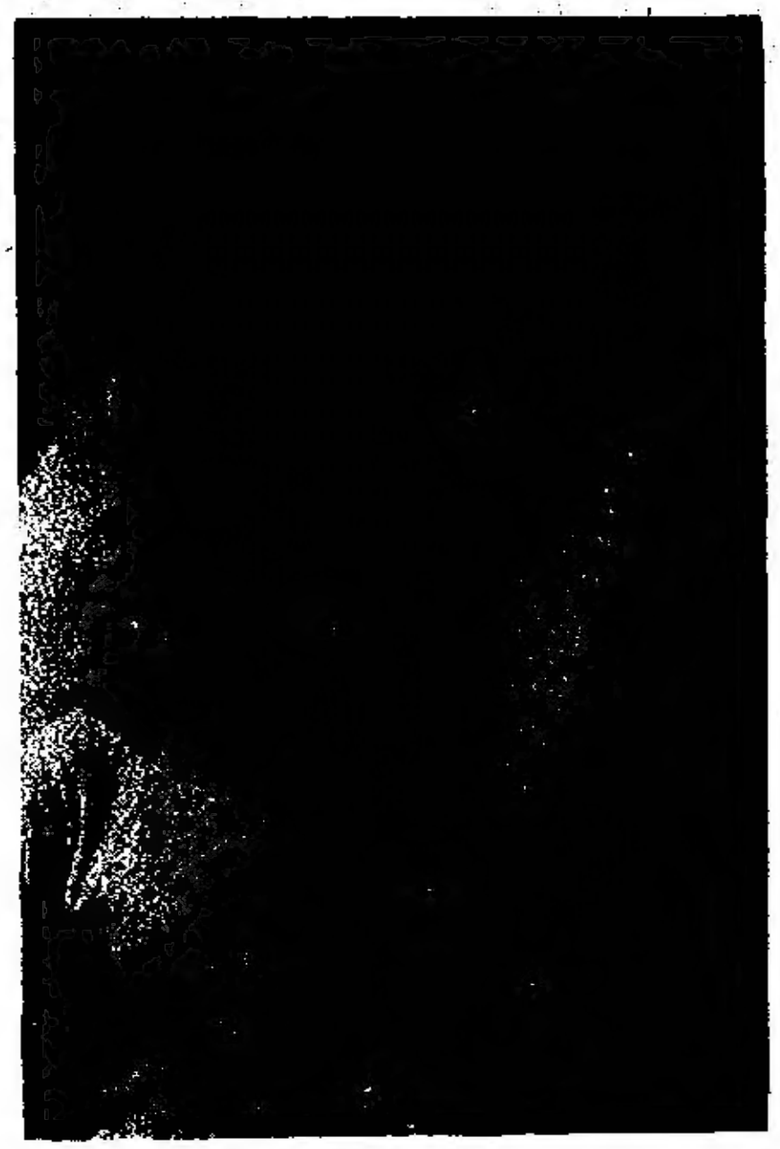
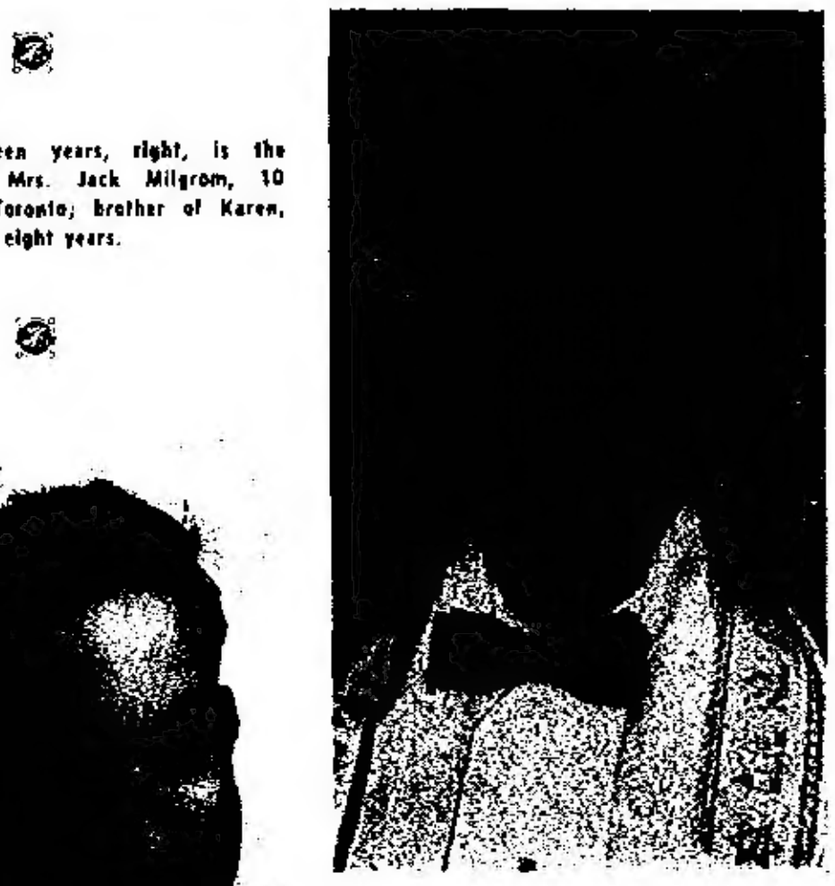


Mrs. Roger Rak, 4915 Maplewood Avenue, Montreal, left, is the former Miss Esther Chankowsky, daughter of Mr. and Mrs. Joseph Chankowsky, 4687 La Peltrie Street. Mr. Rak is the son of Mr. and Mrs. Joseph Naygeboren, 3435 Barclay Avenue.
—Perl's and Friedman



Gerald, aged thirteen years, right, is the son of Mr. and Mrs. Jack Milgrom, 10 Belvedere Avenue, Toronto; brother of Karen, aged eight years.

Ronald Frank, above, aged thirteen years, is the son of Mr. and Mrs. Hyman Grossman, 71 Garthdale Court, Toronto; brother of Benjamin, aged fifteen years.

Victor Michael Cowan, right, son of Mr. and Mrs. Saul Cowan, 39 Brucewood Crescent, Toronto, graduated from the University of Toronto with a Bachelor of Arts degree in Mathematics and Physics. He is a member of Sigma Alpha Mu Fraternity. He is studying for a Master of Arts degree at the University of Toronto on a National Research Council Studentship. He is the brother of Miss Trudy Cowan; grandson of Mr. and Mrs. Morris Rosenthal, 560 Lawrence Avenue West.

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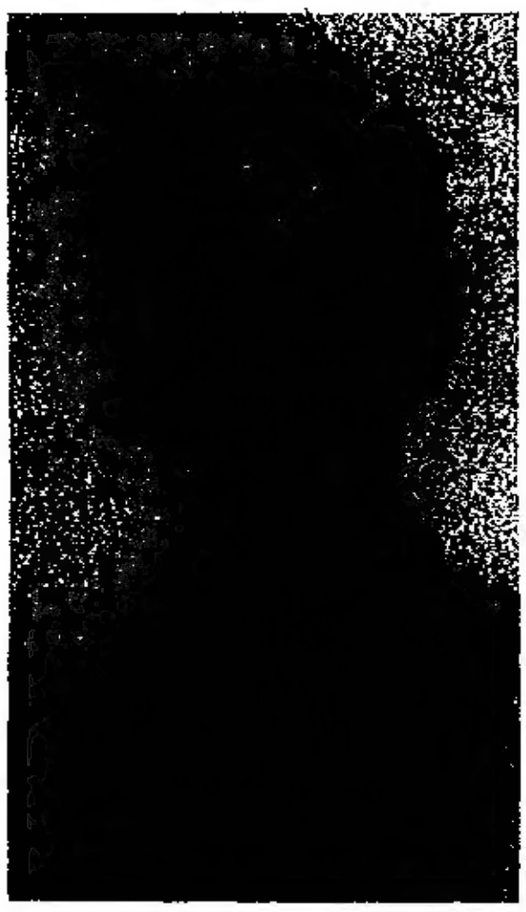
— Perl's and Friedman

Mrs. Joseph Libben, 4145 Van Horne Avenue, Montreal, and her son, Hal Lawrence, fourteen months, left, brother of Gary Harold, aged ten years; grandson of Mrs. Sonia Waxman, 3344 Seventeenth Avenue, Laval West, and the late Harry Waxman; and of Mr. and Mrs. Zave Libenstein, 4427 Girouard Avenue.

Richard, aged eight years, below, is the son of Mrs. Marjorie Weil, 37 Avenal Drive, Toronto, and the late Fred Weil; brother of Lorne, aged sixteen years; and Candy, twelve; grandson of Mr. and Mrs. Benjamin Benny, 21 Mayfair Avenue; and of Mrs. Bessie Weil, 364 Palmerston Boulevard; great-grandson of Mr. and Mrs. Frank Macklinger, 2270 Bathurst Street.

— Horvath



— Morrison Studio

Paul Fredrick, aged thirteen years, left, is the son of Mr. and Mrs. David Aaltman, 18 Blue Forest Drive; brother of Elliott, aged eleven years; Lorne, nine; and Sharon, seven; grandson of Mrs. Fanny Bresver, 104 Burnside Drive.

Rhona, aged three years, and Maxine, six, right, are the children of Mr. and Mrs. Leonard Klein, of Danbury, Conn., formerly of Montreal; grandchildren of Mr. and Mrs. Samuel Cooper, 3840 Plamondon Avenue; and of Mr. and Mrs. Edward Klein, of Stratford, Conn.

— Perl's and Friedman

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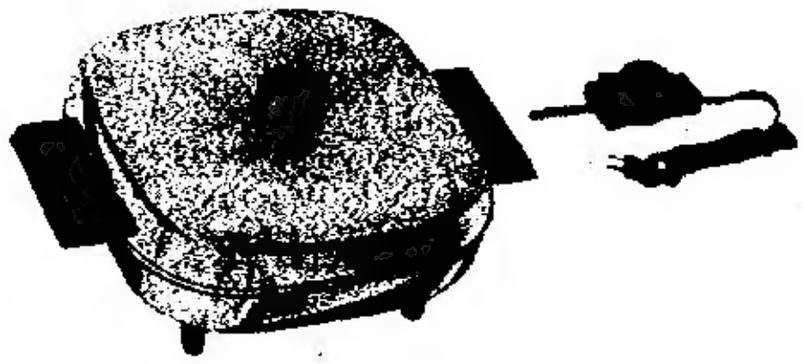

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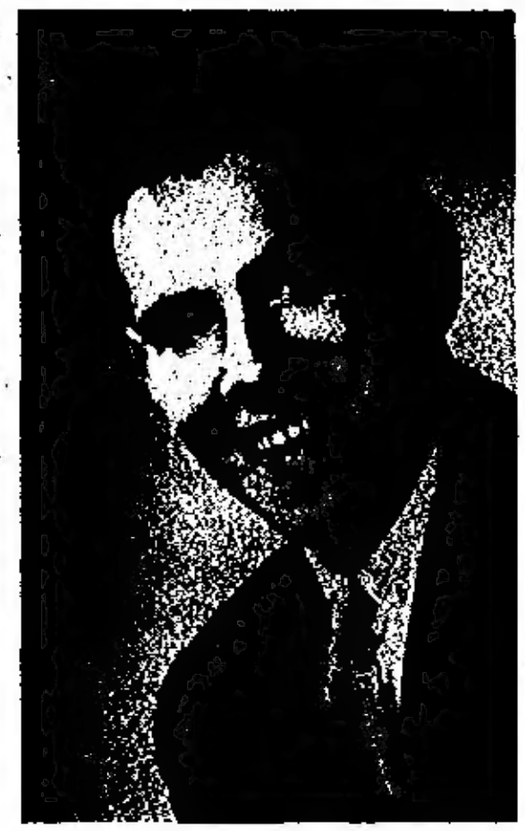
Mrs. H. R. Leitman, and her children, Diane, aged fourteen years; Ellen, nine; and David, eight, 2 Central Avenue, Lewiston, Maine, above, are the grandchildren of Mr. and Mrs. S. Rosenzweig, 11939 Taylor Boulevard; and of Mr. and Mrs. I. Leitman, 11931 Suzor Coté; all of Montreal.



Kenneth Flanz, above, son of Mr. and Mrs. David Flanz, 562 Glengarry Avenue, Montreal; graduated from McGill University with a Bachelor of Arts degree in 1958; from the University of Montreal in 1961 with a degree in Law, *cum laude*; and first in the Province of Quebec in the Quebec Notarial Board exams in 1962.

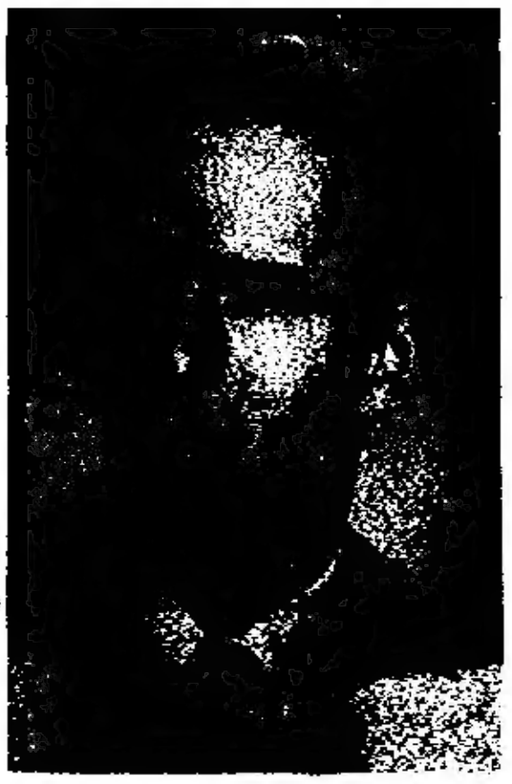
— Drummond Photos

Charles Horowitz, right, son of Mr. and Mrs. Manning Horowitz, 173 Delhi Avenue, Toronto, graduated from the University of Toronto, Faculty of Pharmacy with second class honours. He was a member of Rho Pi Phi Fraternity; played faculty basketball for four years; was goalkeeper for championship hockey for two years. He is the brother of Diane, aged fifteen years.

Barry H. Iseman, far right, son of Mr. and Mrs. Robert Iseman, 216 Codsell Avenue, Toronto, graduated from the University of Toronto with a Bachelor of Arts degree. He was Food Chemistry Club vice-president; member of the Rifle Club. He is studying dentistry at the University of Toronto. He is the brother of Seymour Iseman, 34 Wasdale Crescent; grandson of Mr. and Mrs. Alex Brown, 304 Montrose Avenue.

Dr. Peter Samu, below, son of Dr. and Mrs. Desiderus Samu, 7 Heathcote Avenue, Toronto, graduated from the University of Toronto, Faculty of Medicine. He is a member of Phi Delta Epsilon Medical Fraternity; interned at St. Michael's Hospital; is the brother of Mrs. Alec Englander, of New Rochelle, N. Y.; and Gabriel, aged sixteen years.

David Lavine, 680 Roselawn Avenue, Toronto, below, son of Mr. and Mrs. Harry Lavine, 892 Avenue Road, graduated from the University of Toronto with a Bachelor of Arts degree; is the brother of Joel, aged seventeen years; is married to the former Miss Susan Rosenthal, daughter of Mr. and Mrs. Isadore Rosenthal, 675 Roselawn Avenue.



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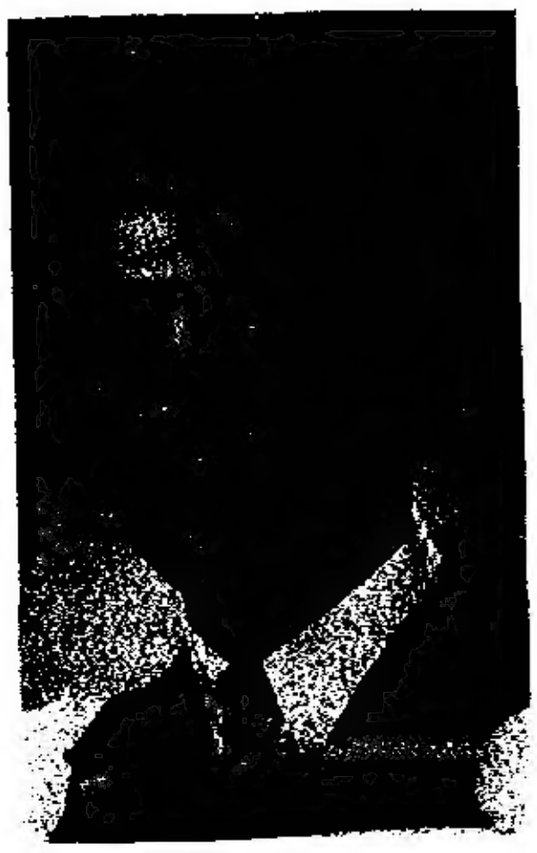
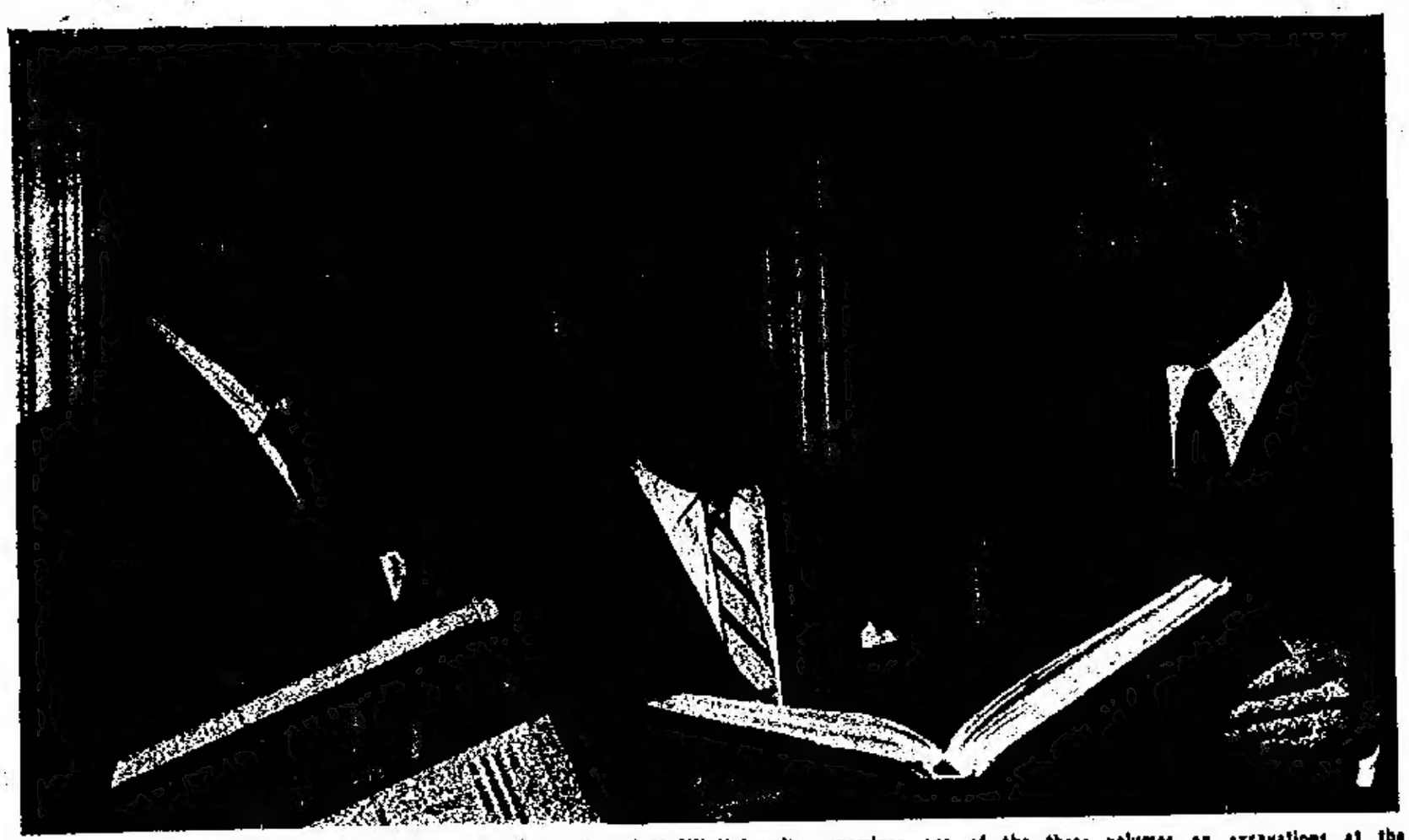
Max Stellar, below, son of Mr. and Mrs. Ray Stellar, 5570 Waverley Street, Montreal, and the late Isaac Stellar, graduated from McGill University, Faculty of Engineering. He was a member of Canadian Aviation and Space Institute; Student Zionist Organization; class sports; Blood Drive.

Harold Elman, below, son of Mr. and Mrs. William Elman, 4920 Dornal Avenue, Montreal, graduated from McGill University with a Bachelor of Arts degree. He was a member of Zeta Beta Tau Fraternity; class representative of Arts and Science Undergraduate Society; Treasurer of Arts and Science Undergraduate Society; vice-chairman of Combined Charities. He is at McGill in the Faculty of Law.



Frank Edelberg, below, son of Mr. and Mrs. Ben Edelberg, 5864 Decelles Place, Montreal, graduated from McGill University with a Bachelor of Science degree. He was a member of Redmen Band; Carnival Revue; Phi Epsilon Pi.



Dr. F. Cyril James, right, retiring principal and vice-chancellor of McGill University, examines one of the three volumes on excavations at the Canaanite city of Hazor, presented to the University by Dr. Bernard Cherrick, centre, of the Hebrew University, in Jerusalem. At left is McGill librarian, Richard Pennington.

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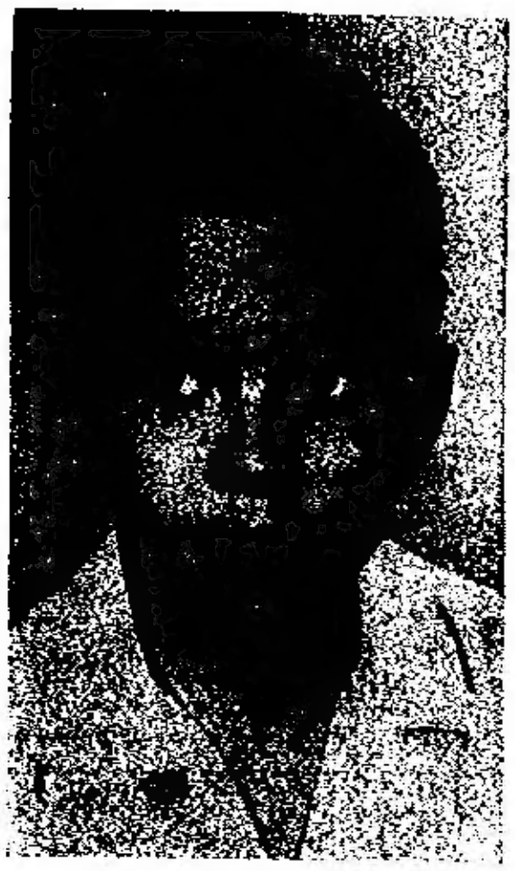
Control chairmen of the 1962 Youth Aliyah Campaign are, seated from left to right: Mesdames I. Weinman, 7525 Euclid Road; S. Miller, 5614 Eldridge Avenue; M. Klar, 4381 Draper Avenue; standing, left to right: Mesdames Harry Evin, 4535 Mayfair Avenue; S. J. Berlind, 5549 Queen Mary Road; all of Montreal.

Fern, aged twenty-one months, above, is the daughter of Mr. and Mrs. Hyman Westerneff, 7731 Stuart Avenue, Montreal; granddaughter of Mr. and Mrs. Morris Finkelstein, of that address; and of Mr. and Mrs. Louis Westerneff, 778 De l'Epée Avenue.

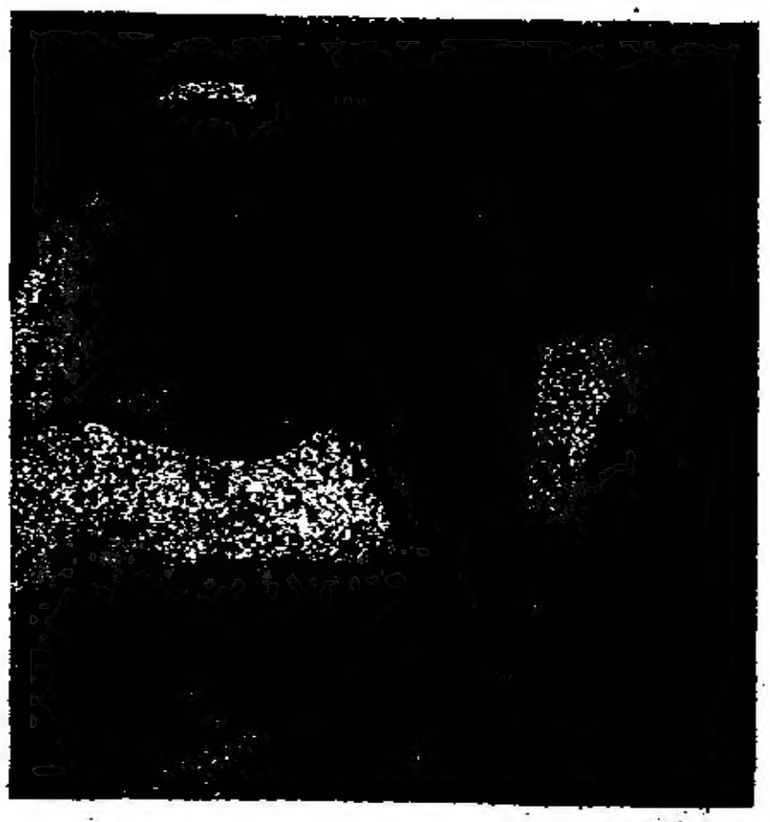
— Perl's and Friedman

Leonard, aged nearly three years, above, is the son of Mr. and Mrs. Samuel Warner, 69 Clanton Park Road, Toronto; brother of Gerald, aged sixteen years; and Ellen, six; grandson of Mrs. Rose Stein, 69 Clanton Park Road; and of Mrs. Sadie Winemaker, 16 Ulster Street.

— Morrison Studio



Larue Sheldon, aged ten years, above, is the son of Mrs. Sarah Label, 5413 Garland Place, Montreal; and the late Manny Label; grandson of Mr. and Mrs. Felix Orlin, 5411 Garland Place; and of the late Mr. and Mrs. Solomon Label, of Montreal.



Mrs. Seymour Shuster, 6191 Cote St. Luc Road, Montreal, right, is the former Miss Barbara Echenberg, daughter of Mr. and Mrs. Isadore Echenberg, of Sherbrooke, Quebec. Mr. Shuster is the son of Mr. and Mrs. Issie Shuster, 5820 Decelles Place.

— Hy Welt

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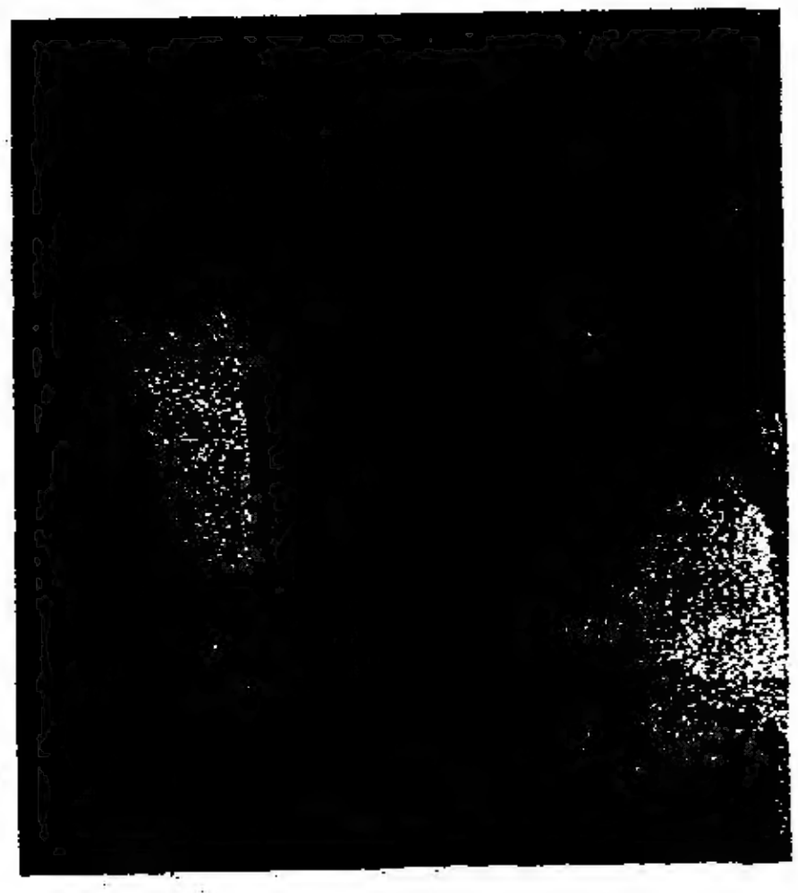
Jewish Junior Welfare League annual meeting, at the Ritz Carlton Hotel, in Montreal, elected, left to right, seated: Mesdames Harold Schneider, 668 Belmont Avenue, president; Don Boyaner, 460 Bertrand Street, first vice-president; standing, left to right: Mesdames Maurice Chelfetz, 5603 Borden Avenue; Sydney Freed, 430 Bertrand Street; Jack Engels, 5554 Lyndale Avenue; vice-presidents.

Mrs. Jonathan David Usher, of Kingston, Ont., above, the former Miss Sarah Fels, daughter of Sol Sydney Fels, Q.C., and Mrs. Fels, 4978 Victoria Avenue, Montreal, graduated from McGill University with a Bachelor of Arts degree. She was an executive member of McGill Daily; Pre-Medical Society; Hillel Foundation; Psychology Club; Combined Charities; Blood Drive; Delta Phi Epsilon Sorority. Mr. Usher is the son of Mr. and Mrs. Abe Usher, 378 Lansdowne Avenue.

Patricia Heidi, aged one year, right, is the daughter of Mr. and Mrs. Abraham Lenkov, 481 One Hundred and First Avenue, Chomedey, Montreal; granddaughter of Mr. and Mrs. Edward G. Welkova, 465 Harris Street; and of Mrs. Gerda Lenkov, 2190 Hautel Street; and the late Peter Lenkov; great-granddaughter of Mr. and Mrs. Louis Rossman, 5209 Durocher Avenue.



Mrs. Robert Shulman, 4851 Cote St. Luc Road, Montreal, left, is the former Miss Penny Dunkoff, daughter of Mr. and Mrs. Morris Dunkoff, 2922 Soissons Avenue. Dr. Shulman is the son of Mr. and Mrs. Alex Shulman, 5145 Cote St. Luc Road.
— H. S. Adler

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Maritimes Section

Miss Averill Piers, pianist, was guest at the final concert of the 1961-62 series presented by the Halifax Ladies Musical Club, at the Queen Elizabeth Auditorium, with Charles Senecal, violinist, assisting artist. Left to right were: Mrs. Julius Silverman, president of the club, who received at her home on Inglewood Drive; Miss Piers, daughter of Mr. and Mrs. Walter M. Piers, Beaufort Avenue; Mr. Senecal; and Mrs. Edward Roberts, program chairman.

Gary Martin, aged two and one-half years, above, is the son of Mr. and Mrs. Samuel Rubin, 172 Broadview Avenue, Moncton, N.B.; grandson of Mr. and Mrs. Nathan Fine, 1576 Eglinton Avenue West, Toronto; and of Mr. and Mrs. Louis Rubin, 46 Steadman Street, Moncton, N. B.
— H. M. Walters

Samuel Joseph, aged nine years; and his sister, Edith, two and one-half, left, are the children of Mr. and Mrs. Hyman Abrams, 5735 Trans Island Avenue, Montreal; and of the late Mr. and Mrs. S. J. Silverman.
— Perl's and Friedman

Mrs. Bernard Koffman, 3575 Bathurst Street, Toronto, right, is the former Miss Rochelle Pichosky, daughter of Mr. and Mrs. Jack Pichosky, 4 Erica Avenue; granddaughter of Mrs. Sarah Weizel, 3896 Bathurst Street, and the late Paul Weizel. Mr. Koffman is the son of Mr. and Mrs. Max Koffman, 7 Brett Avenue.
— Adrian

Hanukkah

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Maritimes Section

For community service throughout many years and dedication to Israel's cause, Abram I. Garson, of Saint John, N. B., was honoured at a testimonial Negev Dinner in the Admiral Beatty Hotel, on behalf of the Jewish National Fund, given by the Ezra Lodge Number Seven of the Zionist Men's Association of Canada. Above, left to right, are: Premier Louis J. Robichaud, under whose patronage the dinner was given, and Mrs. Robichaud; Allan Bronfman, 9 Belvedere Road, Montreal, Quebec, guest speaker, holding the framed scroll which says that a parcel of land in Israel, redeemed in the Negev desert, will be known as the Abram I. Garson Nachla; Mr. Garson, Mrs. Garson, and Samuel A. Babb, chairman of the committee in charge of the event.

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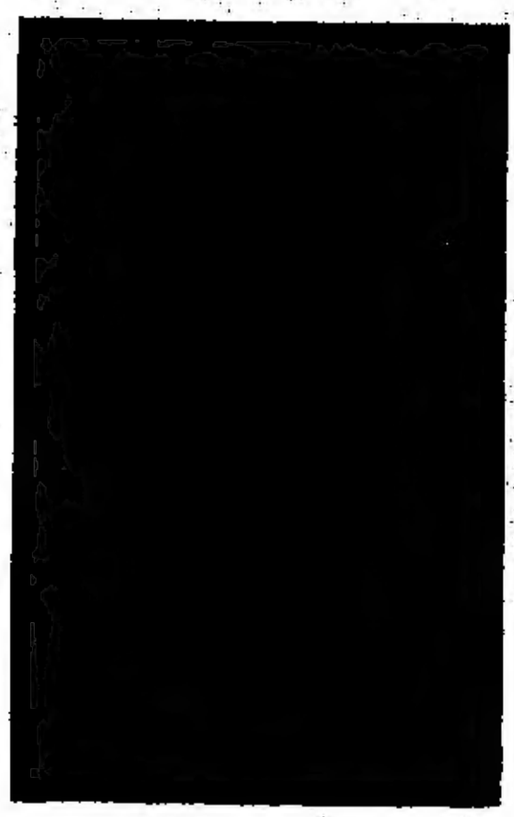

Julius Weiner, 11 Wells Hill Avenue, Toronto, above, was honoured at the Negev Dinner, of the Jewish National Fund, on his seventieth birthday, in recognition of community services. Mr. Weiner came to Toronto from Lida, Lithuania, in 1909. He was one of the founders of Beth Lida Synagogue; became chairman of Lida Hilfsfarein; president of the Synagogue, of which he is the only surviving founder. He is a Folks Farein past president; life member of executive committee of Associated Hebrew Schools, and vice-president; case committee chairman of Jewish Family and Child Service; Jewish Orphanage honorary treasurer; vice-president, treasurer, house committee chairman of Jewish Home for the Aged; for many years United Jewish Appeal divisional chairman; United Jewish Welfare Fund past vice-president; life member of board of Jewish Vocational Service; member of the board; past president of the Hebrew Free Loan Association; Bnai Brith Toronto Lodge Member; Bnai Zion Association member. In 1961 he won the Ben Sadowski Award of the United Jewish Welfare Fund. Mr. and Mrs. Julius Weiner have two daughters: Miss Ray Weiner, 11 Wells Hill Avenue; and Mrs. Mack Tapplin, 353 Hillhurst Boulevard; two sons: Abraham Weiner, 269 Chaplin Crescent; and Charles Weiner, 571 St. Clements Avenue; and seven grandchildren: Frances and Phillip Tapplin; Fred and Ellen, children of Mr. and Mrs. Abraham Weiner; and Paul, Harvey, and Henry David, children of Mr. and Mrs. Charles Weiner.

Dr. Murray Davidson, below, son of Mr. and Mrs. Lewis Davidson, 423 Castlefield Avenue, Toronto, graduated from the University of Toronto Faculty of Medicine. He was business manager of Daffydil. He is interning at St. Michael's Hospital. He is the brother of A. Davidson, 88 Whitburn Crescent; Manny Davidson, 32 Diana Drive; Harvey Davidson, 10 Wycombe Road; and of Mrs. Eugene Sacellick (Esther), of Youngstown, Ohio.

Dr. Gordon Donsky, below, son of Mr .and Mrs. David Donsky, 31 Sultana Avenue, Toronto, graduated from the University of Toronto, Faculty of Medicine. He is a member of Phi Delta Epsilon Medical Fraternity; was vice-chairman of Daffydil. He is interning at the Toronto General Hospital. He is the brother of Lee Donsky, 573 Old Orchard Grove; and Bernard; grandson of Mrs. Esther Lefsky, 43 King High Avenue.

Gerald Lee Feifer, left, son of Mr. and Mrs. M. A. Feifer, 15 Pagnuelo Avenue, Montreal, graduated from McGill University in 1959 with a Bachelor of Commerce degree, and recently passed accounting examinations to receive licentiate and chartered accountant degrees. He is the brother of Herbert Feifer, at McGill, in fourth year Architecture; and Mark Feifer, in second year Arts.

Allan Henry Posner, right, son of Mr. and Mrs. Samuel Posner, 5 Euphrasia Drive, Toronto, graduated from the University of Toronto, with a Bachelor of Arts degree, in Political Science and Economics; is at Osgoode Hall Law School. He is the brother of Sydney; and Carol; grandson of Mrs. Annie Dolloff, 8 Euphrasia Drive; and of Maxwell Posner, 484 Spadina Avenue.

Bernard I. M. Applebaum, above, son of Mr. and Mrs. Joseph Applebaum, 92 Baldwin Street, Toronto, graduated from the University of Toronto with a Bachelor of Arts degree. He was a member of Beta Sigma Rho Fraternity. He is the brother of Gerald, aged nineteen years; and Marilyn, fourteen; grandson of Lewis Mandel, 92 Baldwin Street; and of Mrs. Jenny Applebaum, 190 Baldwin Street. He is at Osgoode Hall Law School.

Allan Kash, above, son of Mr. and Mrs. Harry Kash, 26 Hawarden Crescent, Toronto, graduated from the University of Toronto with a Bachelor of Arts degree. He won a scholarship in Philosophy in second year. He is at Osgoode Hall Law School. He is the brother of Miss Gail Kash; grandson of Joseph Kash, 464 Coldstream Avenue; and of Mrs. Rachel Nissenbaum, 93 Dunloe Road.

Jerry Friedman, 10 Marwood Road, Toronto, below, son of Mr. and Mrs. Harry Friedman, 200 Jane Street, graduated from the University of Toronto, Faculty of Pharmacy. He was a member of Rho Pi Phi Fraternity; played hockey. He is the brother of Mrs. Seymour Roebuck, 245 Sandringham Gardens. His wife is the former Miss Phyllis Lederman, daughter of Mr. and Mrs. I. Lederman, 10 Marwood Road.

Bernard Cugelman, below, son of Mr. and Mrs. Jack Cugelman, 640 Roselawn Avenue, Toronto, graduated from the University of Toronto with a Bachelor of Arts degree. He played hockey. He is the brother of Martin, aged seventeen years; and Evelyn, twelve; grandson of Mr. and Mrs. Israel Fisher, 553 Lawrence Avenue West.

Jonah Goldstein, below, son of Mr. and Mrs. Bernard Goldstein, 1588 Bernard Avenue West, graduated from McGill University with a Bachelor of Arts degree.

Maritimes Section

Dr. and Mrs. Joseph Tanzman, Sand Cove Road, Lancaster, N. B., announce the engagement of their younger daughter, Miss Sandra Laine Tanzman, to Melvin Brown, son of Mr. and Mrs. Saul Brown, Charlotte Street, Fredericton, N. B.

The marriage of Miss Donna Selick, daughter of Mr. and Mrs. Ben. Selick, of Moncton, N. B., to Harry Hutman, son of Mr. and Mrs. J. Hutman, of Montreal, Quebec, will take place on December 30, at Beth David-Beth Yitzchok-Kehal Yeshurun Synagogue, in Montreal, Rabbi Isaac J. Teicher officiating. Harry Hutman is the twin brother of Monty Hutman.

Saint John, N.B. United Jewish Appeal in the Saint John Jewish community met at the home of Dr. E. R. Davis, campaign chairman. Bertram Loeb, of Ottawa, Ont., vice-president of the Zionist Organization of Canada, was the speaker. The appeal dinner was held at the Admiral Beatty Hotel. Members of the executive and committees named were: Barnet Jacobson, honourary chairman; Milton Zides, secretary; Dr. I. Karrel, treasurer; Samuel Babb and Louis Citren, arrangements; I. J. Davis, tickets; Dr. M. Polowin, general canvas campaign chairman; Mrs. Mitchell Bernstein, Mrs. Joshua Lieberman, ladies' division; Joshua Lieberman, A. Calp and Mitchel Bernstein, special names; Bernard Freedman, Adolph Brownberg, Leonard Kaplansky, William Kaplansky, Morris Selick and Dr. Harold Rosen, canvassers.

Mr. and Mrs. J. Hutman, of Montreal, Quebec, gave a buffet supper, with fifty guests, to honour the engagement of Miss Donna Selick, daughter of Mr. and Mrs. Ben. Selick, of Moncton, N. B., to their son, Harry Hutman; the twin brother of Monty Hutman. Mrs. Hutman wore a black chiffon sheath; and her corsage was of white carnations. Miss Donna Selick was in a beige knitted suit; and had a corsage of pink carnations. A centerpiece of white and pink carnations adorned the table. The marriage will take place on December 30, at Beth David-Beth Yitzchok-Kehal Yeshurun Synagogue, in Montreal.

Saint John, N. B., Shaarei Zedek Synagogue Sisterhood annual Chanukah luncheon was held in the vestry of the Synagogue. Seated at the head table were the officers: Mesdames Jerry Koven, Joseph Tanzman, Murray Zides, H. B. Everett, Lloyd Goldsmith, Bernard Freedman, M. Komar, Jacob Jacobson, and Joshua Lieberman. Cantor J. Freedman sang, while lighting the candles. A reading of Theodor Herzl was given by Mrs. Hartt Isaacs. Conveners were: Mesdames Myer Jacobson and Ben. Jacobson, and assisted by Mesdames M. Komer, Bernard Goldfeather, Charles Zatzman, Samuel Cohen, Harry Holtzman, Leonard Kaplansky, Milton Zides and Joseph Tanzman. There was an apron sale, convened by Mrs. H. Aranoff. A raffle of hand made crocket work, donated by Mrs. Sarah Elman, of Fredericton, N. B., was won by Miss Kathie Cohen; and this was convened by Mesdames I. R. Cohen and Sherman Morrison. The tables were adorned with small Chanukah Menorahs; and the head table with a large antique Menorah, with tall tapers.

Honoring Mr. and Mrs. Benjamin Gomberg, of Saint John, N. B., who are leaving shortly with their family to reside in Van Nuys, near Los Angeles, Calif., the members of the Jewish community gave a farewell party in the vestry of the Sharei Zedek Synagogue. Mrs. Joshua Lieberman was general convener. A musical program with Leonard, Randy, Sandy, and Paul Gomberg; and Robert Selby, and Lanny and Paul Selick; and Cantor J. Freedman participating was under the direction of Mrs. Clinton Wiezel. A. Ralph Isaacs, president of the congregation, presented Mr. and Mrs. Gomberg with a certificate in the Golden Book in Jerusalem, Israel, as "an award for outstanding service." Mr. Isaacs presented them with a gift of luggage. Tribute to them was paid by Mrs. Ralph A. Isaacs; Mrs. Murray Zides, Miss Janice Guss, Samuel Babb, William Meltzer, Dr. Joseph Tanzman and Lee April, for their communal work. Corsages were presented to Mrs. Gomberg, and to her mother, Mrs. A. Brownberg, by Mrs. E. R. Cohen. Refreshments were served at tables adorned with fruit and greenery; and lighted candles in silver holders.

Halifax, N. S., Beth Israel Synagogue Sisterhood celebrated Chanukah with a luncheon, convened by: Mesdames M. Zatzman, S. Goldfarb, L. Goldfarb, M. Weiner, J. Leif, H. Ross, A. Greenberg, M. Whitzman, and H. Newman. The guests of honour were: Rabbi R. Deitcher, Reverend A. Greenspan, and Dr. I. K. Lubetsky. A satire on the television program, "To Tell The Truth", was presented; the moderator being Mrs. R. Medjuck. The contestants were: Mesdames B. Sheffman, S. Arron, and I. Zwicker. Panelists were: Mesdames L. Goldfarb, M. Zatzman, I. Webber, and H. Newman. The program "commercials" were by Mesdames R. Wolman and D. Mark. A New Year's eve dance for the congregation, was planned. The annual spring bazaar is on March 27. Mrs. R. Deitcher conducted a sing-song.

Isadore Fine, of Moncton, N. B., spent some time with his nephew and niece, Mr. and Mrs. Louis Cherney, of Toronto, Ont., and was present at the bar-mitzvah of their son, Allen, who was called to the Reading of the Law, at Beth Israel Synagogue, in Peterborough, Ont.

Mr. and Mrs. Nathan Levine, of Moncton, N.B.; and Mrs. H. Katchetsky, of Saint John, N.B., visited the former's son-in-law and daughter, Mr. and Mrs. Leon Katz, and Mark Charles, and new-born son, Stewart Geoffrey, of Montreal, Quebec.

Leaders Boast Of Budgets, Culture Left To Few, Says Scholar

"The Jewish community as a body is not distinguished by its commitment to sustain Jewish thought and belief," declared Dr. Judah J. Shapiro, director of the National Foundation for Jewish Culture, at the annual dinner of the Jewish Reconstructionist Foundation, at the Americana Hotel, in New York. Addressing more than three hundred guests, Dr. Shapiro charged that the organized Jewish community contains and limits the extent of Jewish cultural enterprise. "It will not do," he asserted, "for large assemblies of Jewish communal leaders to engage in self-congratulation over the size of their budget while the thoughtful and searching questions about Jewish life are raised in small gatherings of a select few."

Dr. Mordecai M. Kaplan, founder of the Reconstructionist Movement, declared that "The alienation from Jewish life of the Jewish academicians, writers, thinkers, and scientists is due to the failure to learn and to teach what religion should mean in the present. The concentration of theologicians on what religion said in the past rather than on what it means today is mainly responsible for the half-hearted concern of parents in transmitting their religious heritage to their children."

Dr. Ira Eisenstein, president of the Jewish Reconstructionist Foundation, reported that the spread of Reconstructionist activity during the past three years has begun to catch up to the widespread acceptance of its fundamental views. "Reconstructionism is now a full-fledged movement," he said, referring to the increased numbers of congregations and fellowships, the University Fellowship, the Rabbinic Fellowship, the Reconstructionist Magazine, and the press.

"The Jewish community in its organized form is so preoccupied with action on so many fronts that it has lost sight of the Jewish motivations to action. To engage in Jewish culture today is essentially a personal commitment on the part of the few. The Jewish community as a body is not distinguished by its commitment to sustain Jewish thought and belief. What is most serious is that the organized Jewish community, in its increased role as regulator of the activity of groups and individuals, contains and limits the extent of Jewish cultural enterprise.

"People do most readily what they do best. Jewish communal leadership does little for Jewish culture because it is not the area of its competence. Its cultural impotence is revealed in its flirtatious attitude to Jewish culture and its studied avoidance of engagement and consummation. Whether or not cultural strength can accrue to the Jewish community on the basis of individual commitments instead of communal commitments is the most serious challenge to vigorous Jewish life in America."

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The Israeli Village Of The Warsaw Ghetto-Fighters

BY HERBERT FREEDEN, OF JERUSALEM

"When I returned to Treblinka in January 1945, a few weeks after my liberation, I saw an unforgettable sight," said Dr. Abraham Berman, a psychologist by profession, in his evidence at the Eichmann Trial: "There were miles and miles of human bones and skulls left out to bleach in the sun, and tens of thousands of shoes, many of them of little children. I took one pair of those children's shoes, as a memento." The witness dug in his briefcase and brought out a pair of tiny shoes, wrapped in a bright red cloth, and held them aloft . . .

From Treblinka to "Lohamei Hagettoat," the settlement of the Ghetto-Fighters; from the deadly expanses, sown with children's shoes, to the fields of Israel, heavy with cereals and vegetables; from the courtroom in Jerusalem to the hills of Western Galilee . . . Here some of the people who described at the trial the tragedy of Polish Jewry, found a new life; here, a few steps beyond the road from Acre to Nahariya, is the kibbutz which is now the home of "Antek," the legendary leader of the Warsaw ghetto revolt and his wife Zivia.

At the entrance to the settlement stand two low white stone buildings, simple but not the kind usually found in the villages. They comprise a museum with exhibits, terrifying in their realism. There the survivors of the Warsaw Ghetto and the partisans from other parts of Poland have compiled the records of their past, relics from that ghastly yet heroic chapter of Jewish history; a collection in word and picture of man's degradation and final uprising . . . posters with announcements of the ghetto commanders, harassing, awesome, portentous; death warrants decreeing the departure of groups "for a different region," and the "closing down" of one district after another; ghetto money, Stars of David, dossiers of the Gestapo, concentration camp files, diaries of prisoners, letters which had been smuggled out of the ghetto . . .

From this evidence of "man's inhumanity to man," one comes face to face with the gentle view of the mountains; the gardens which adorn the settlement; the neat, trim, shining houses; one hears the laughter of playing children and the rattling of tractors which work the fields—and it is like waking up from a nightmare. A new world has emerged from the depth of the inferno, for those who after the last desperate stand, fought through the labyrinth of Warsaw's sewage system; for those who, biding in the forests, battled side by side with the partisans; for those whom John Hersey portrays so poignantly in his great story *The Wall*.

"Antek" — Yitzhak Zuckermann — commander of the resistance, is now a veteran in the kibbutz; it was he who organised escape routes and rallying points for illegal immigration to Palestine. His wife, Zivia Lubotkin, mother of two children, was a member of the five-man High Command of the Ghetto revolt. There is Jacob Shurek who escaped from the Ghetto with Antek's team; storekeeper Stephan Grajek was one of the thirty-five who held the revolt-headquarters to the last; nurse Ljuba Gewisser who helped to keep open the subterranean escape route from the Ghetto, and many others who with their blood wrote Jewish history, and are now tending the fields and the cattle up here in Galilee.

When the inexhaustible horror of the "Final Solution" was unfolded from the witness box, there was one question vexing the listeners as they were gasping for breath: Why, in the vast majority of instances, did the Jews fail to offer resistance, even when they outnumbered their guards a hundredfold? Why did they let their murderers lead them to slaughter?

When the witness, Dr. Moshe Belsky, formerly of Cracow and now a Magistrate in Tel Aviv, told how in a work camp in Poland 15,000 inmates had to watch the hanging of a 15-year-old boy, how the rope broke, the boy began to scream and begged for his life, and how they hanged him for the second time—Attorney General Gideon Hausner asked: "Why didn't you revolt and attack the guards?"

"I think there is no rational answer to this."

Dr. Belsky replied, "One can only describe the general situation, perhaps then the answer becomes clear. It is difficult to understand for someone who was not there, but it was 1943, in the third year of the war, our people were very tired, the whole of Jewry was tired of life, they had already experienced too much in those three years.

"Today, after eighteen years, it is impossible to describe the feeling of fear. After all, this fear was born of terror. When one stands facing machine guns watching the hanging of a boy, one is bereft of any feeling and reaction . . . And there's more to it. There was, after all, the hope that the war would end one day and that by revolting we might jeopardise the lives of fifteen thousand men. And where should we have gone? Next to ours, there was a camp with Polish inmates who were also shot and killed."

Yet the answer was given, and it came like a relief to Israeli youth after hearing from witness after witness the tale of submission and humiliation. Zivia Lubotkin told of the night the Warsaw ghetto was surrounded by the Germans:

"We declared a state of emergency. We took up our fighting positions. We told those who had arms and could fight to prepare to defend the ghetto. We were happy. It is impossible to describe how good we felt. We had waited for months for a chance to fight, and now it was coming. We knew that they would kill us, but we

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also knew they would pay a heavy price."

Warsaw was not an isolated case, Yitzhak Zuckermann said. There were at least 20,000 Jewish partisans operating in the forests of Poland and Slovakia. There was an organised revolt in Bialostok; there were risings by Jewish youth movements in Cracow; in Czenstoshow, Jews fought with their fingernails to the last man when their arms gave out; even in Auschwitz, there was an underground movement, and in Treblinka, even there people resisted and organised resistance, people who showed courage and immeasurable heroism . . .

The real story of Jewish resistance has not yet been written. Will Yitzhak Zuckermann be the man to relate it, or one of his "haverim" in "Lohamai Hagettaot"? The 170 founder members of the settlement which was established 16 years ago, have been joined by youth groups from Iraq, Morocco, and Rumania. Across its lands, there runs an aqueduct from Roman times whose solid arches have outlasted the centuries. There is enough water and the 4,000 dunam of soil bear two harvests a year—grapes and bananas, grain and vegetables.

Yet the greatest asset of the kibbutz are the children. They were all born here, and the oldest is 14. None of them shared in the fate which has formed and deformed the lives of their parents. They don't know of the 100,000 children in the Warsaw Ghetto who went to their death to the music of lullabies. These here are at home in the fields and gardens, meadows, and groves of their village in Galilee, and the cowshed and chicken-run are part of their world, and the slopes and hills.

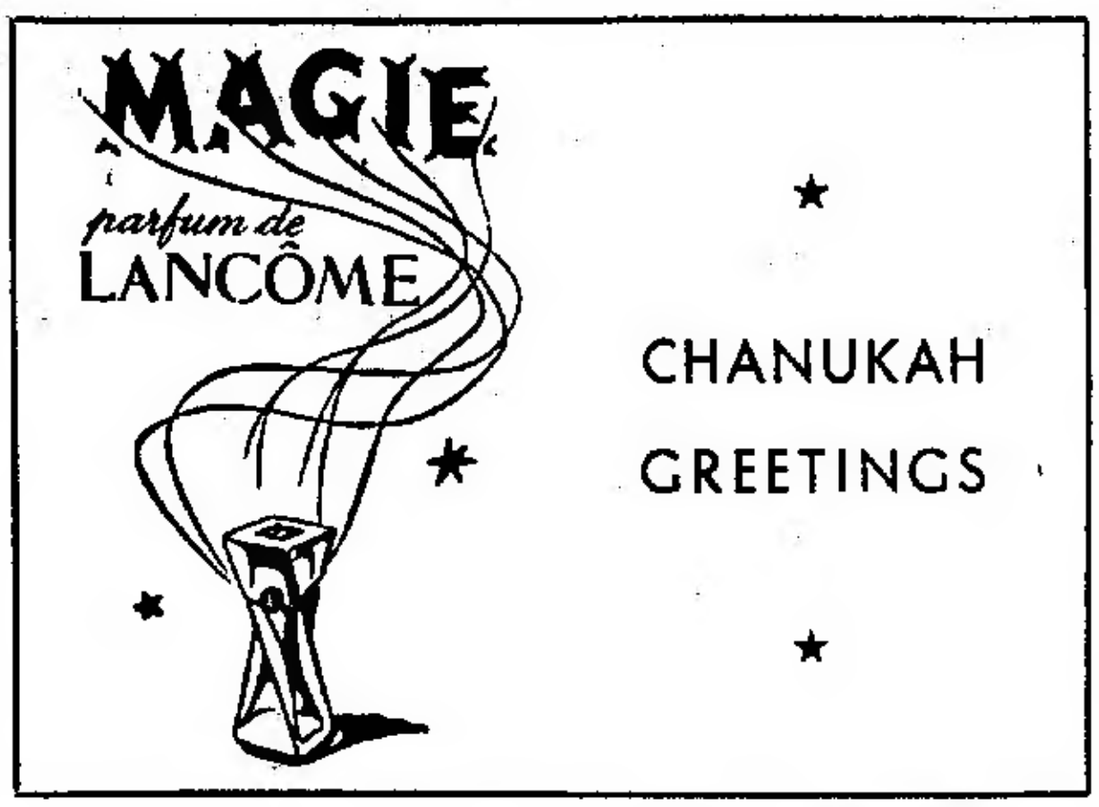
The museum belongs to the cruel saga of that faraway land, Poland, and her ghettos, and they talk of it as if of a tale of yore. They did not hear what Ada Auerbach related in the Jerusalem courtroom, of the Jewish orphans in Warsaw who were herded barefoot to the railway station because they were not given time to put on shoes.

Their teacher, Stephania Gilzinska, went with them and told them that they were going on a nice outing—at last they would see green fields and forests and flowers which they did not see in the Ghetto, and as she was telling this to the children, her face radiated happiness and confidence . . . A few hours later, they were pushed into the wagons, the children and their teacher, on their last journey . . .

Nothing interferes with the idyllic quiet of Kibbutz "Lohamei Hagettaot," with its neat houses and well-cared gardens, its vineyards and orchards; it is a village like others too—the settlers talk about the harvest and whether there was enough rain, about pests and marketing problems—nothing interferes with its idyllic quiet . . . but for memories. On the surface, the two simple, white stone buildings of the museum are the only reminder of the past.

Yet the settlers themselves still carry their experience with them; in their dreams the ghosts of yesteryear rise all too often and the deep scars on their souls will remain throughout life. Only in their children, on the land that they will hand down to them, do they see themselves free and redeemed from the monstrosities of an era run amok.

This article is from Jewish Affairs.



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NOTICE

The deadline for all news and advertising for the issue of December 21, was on Friday, December 14; for the issue of December 28, it will be on Friday, December 21; and for the issue of January 4, on Friday, December 28. The above does not apply to photographs, which are being received and considered for the Passover Festival Magazine Issue, of April 5.

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THE VISION OF ISAIAH FOR OUR TIMES

(Continued from Page Ten)

This passage appeared in 1835, at the end of the first part of Tocqueville's great book: "*De la Démocratie en Amérique* (Democracy in America)." No man of the nineteenth century saw with such clarity the character, the significance and the future of these two countries, one of which now leads the democratic, and the other the Communist, world, and which have no rivals in military power and technological advancement.

But what Tocqueville did not foresee was the growth and significance of China. Under the two emperors of the Manchu Dynasty in his day, Tao Kuang (1821-50) and Hsien Feng (1851-61), China was submerged in domestic revolt and almost completely cut off from contact with Europe, except for Britain, which occupied Hong Kong at the beginning of the Forties. That gigantic country, which now contains almost a fourth of the human race, was not a factor in world political affairs at the time.

But the defeat of Japan in the Second World War and the victory of the Communists in the Chinese civil struggle resulted in the establishment of the People's (i.e. Communist) Republic of China. Today China regards herself — not without warrant — as the greatest power in the world, though she still lags behind both the United States and the Soviet Union in technological progress. In 1962, a hundred and twenty-seven years after the appearance of Tocqueville's book, it can no longer be said that Russia and America each sways the destinies of half the globe.

Another great development has taken place in our day — perhaps much more significant even than the growth in the power of China, which Tocqueville could never have foreseen over a century ago: the liberation of all the peoples of Asia and Africa from the colonial yoke of the European powers, except for the Asian and European conquests of the Russian Czars, which have been integrated into the Soviet Union.

These two highly significant facts — the growing importance of China and the appearance on the international scene of numerous newly independent Asian and African states — radically transform the picture of the world as seen by the French political thinker, though his penetrating vision astonishes his readers even today.

Russia and America no longer dominate the globe between them. These two powers, indeed, still lead the camps in the cold war, which casts its shadow over the world, and they command bombs and other destructive weapons capable of destroying the human race. Since men are swayed not only by reason but also by irrational, unpredictable desires, it cannot be said with absolute certainty that a third world war, using nuclear armaments and long-distance missiles, will not break out.

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But on the basis of the facts as they are known, it may be said almost with certainty that there will not be a nuclear war between the United States and the Soviet Union. As in Tocqueville's day, and even more than then, the United States is a democracy; the American people do not want war, and they are increasing their military strength for deterrence alone. The Russian people, too, want peace, and the Government of the Soviet Union has two weighty reasons for avoiding a nuclear war against the United States:

(1) It believes that the Communist system will ultimately be victorious in any case, and that a Communist regime throughout the world is historically inevitable and will surely come into being;

(2) It is not prepared to imperil its survival, knowing that America has the means to destroy it.

Nor should we ignore the covert — and perhaps not entirely covert — antagonism between the Soviet Union and China. It is not only an ideological controversy like that between Russia and Yugoslavia; Russia has good reason to fear China. The U. S. S. R. occupies a territory of 8,600,000 square miles, and has a population (in 1960) of some 214 million. China covers 3,746,000 square miles (without Formosa) and it has a population of 670 million, which is growing at the rate of 15 million a year.

Russia, which borders on China, possesses tremendous, almost empty spaces, while China's population is growing at a dizzying pace. In fifteen years, China may be expected to have 900 million people while the U.S.S.R., with almost two and a half times the territory, will number only 250 million. Russia is not interested, therefore, in China's becoming too powerful.

In the Soviet Union, moreover, there are internal factors favoring peaceful coexistence, not only as a slogan but as a reality; there are two steadily growing pressures: the intellectuals want more freedom, and the masses want a better standard of life. It is not easy for even the Communist dictatorship to withstand this dual pressure indefinitely; and there is no doubt that Russia is interested in lightening the heavy burden of the arms race and the contest for the domination of space, so as to increase the supply of consumer products: food, clothing and housing.

There is rational ground, therefore, for the belief that the relations between the Soviet Union and the United States will gradually improve in the course of time, and that insofar as the Chinese danger grows, there will be a considerable rapprochement between Russia and America.

This process will also be speeded up to the extent that the peoples of Western Europe also intensify the economic and political bonds between them — as we may be encouraged to hope they will, in view of the friendship and cooperation between France and Germany, the establishment of the European Common Market, which is more than a mere economic union, and Britain's desire to join

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the market. These are clear signs of the beginnings of the political consolidation of democratic Europe, which is destined to be one of the major forces on the international scene and, undoubtedly, an additional factor in preventing nuclear war.

This does not mean that local wars, like those that took place in Finland and Korea, may not break out. But there seems to be no substantial basis for the fear of an all-out nuclear war between the two great powers.

What, then, is the true historic significance of the cold war between the Communist bloc and the countries of North America and Western Europe? It is a struggle for the minds of the uncommitted nations in Asia and Africa, who call themselves neutralists, and those of Latin America, who do not employ the term.

The Russian bloc (the Soviet Union and the Peoples' Democracies in Europe, with the exception of Albania) numbers some 305 million souls. The Chinese Communist bloc (China, Mongolia, North Korea, North Vietnam and Albania) has 696 million. The two Communist blocs together thus number about a billion people.

North America and the West European countries in NATO together comprise some 595 million (there are in addition some 75 million in European countries outside NATO, including Yugoslavia). The neutral European countries, like Finland, Austria and Sweden, eschew communism and believe in democratic rule, and the same applies to Australia and New Zealand.

But the Asian peoples outside the Communist bloc number nearly 682 million, and although they cannot be described as strict devotees of democracy, they are afraid of China on the one hand and of the Soviet Union on the other. The nations of Africa number 240 million, and they are almost all uncommitted. The same applies to the peoples of Latin America (with the exception of Cuba), who total some 200 million.

The cold war between the Communist bloc, headed by the Soviet Union, and the democratic bloc, led by the United States, is in fact a struggle for the souls of the Latin Americans, the Africans and the Asians outside the Communist bloc — over one billion in all. This is the historic meaning of the cold war.

These three groups — the peoples of Asia, Africa and Latin America — are very different. Most of the Asian peoples have ancient cultures but, apart from Japan, they are impoverished, the great majority of their people uneducated, and their countries under-developed. In several Latin-American countries there is a great gulf between a wealthy minority and a poor — often hungry — majority.

Among the African peoples and tribes south of the Sahara, only a small minority have received a modern education; the great bulk are still living under primitive conditions without education, health services or modern means of production and transportation.

With the settlement of the Algerian question, de Gaulle's France is liquidating the last remnant of her colonial empire and France's status will rise rather than decline. Britain, too, is about to liberate her remaining colonies in Africa. Nor will Portugal be able for long to withstand the uprisings of the people of Angola and Mozambique and the pressure of world public opinion. Thus we shall see in our generation one of the greatest acts of liberation in the history of mankind — the ending of the rule of one people over another.

But the liberation of the peoples has not solved the problem of the great gap between the wealthy, developed nations and the poor, backward and under-educated ones.

The fear aroused by the cold war largely overshadows the contrast between the "satisfied" and the "hungry" peoples, but this contrast is really the gravest international problem of our day and in large measure it feeds the flames of the cold war itself. It is not the ideological conflict between the democratic world and the Communist bloc, but the dangerous gap between the two-thirds of the human race — in Africa, Asia and Latin America — who are suffering from poverty, illiteracy and disease, and the one-third — in North America, Europe, the Soviet Union, Japan and Australia —

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who have achieved a high level of wealth and cultural, technological and scientific advancement, that is the gravest problem of our generation. It is a problem no less explosive than the atomic bomb.

About two years ago, Mr. Khrushchev submitted in the United Nations General Assembly a plan for disarmament and the abolition of armed forces, which might have been copied entirely from Isaiah's vision of the latter days. Many doubted the sincerity of the Soviet proposals and these doubts grew after the U.S.S.R. had staged a series of atomic tests with a strength of scores of megatons, which brought in its wake the renewed U. S. nuclear tests.

The writer does not doubt the Russian people's will for peace; they are perhaps more interested in disarmament than the Americans because they badly need more and better consumer goods. But the discussion of disarmament — even if it registers some success — will not solve the main problem, the greatest and gravest of our generation: the tremendous gulf between the flourishing and advancing nations — in both the democratic and the Communist bloc — and the poor, under-developed peoples. Independence, now enjoyed by almost all the nations, has not solved the problem; it has exposed and intensified it.

There are already 104 independent states in the United Nations and their number will soon grow when the rest of the British, Portuguese and other colonies achieve their freedom. Every member state of the United Nations, whether it has only a few hundred thousand inhabitants, like Iceland and Luxembourg, or numbers tens or hundreds of millions, like Pakistan, the United States or India, has an equal voice. But this is a formal, fictitious equality which only intensifies the significance and the danger of the actual, real gulf between the material and cultural standards of life of the nations.

Once again we may turn to the teachings of Hebrew prophecy, which was not content with the vision of international peace, but demanded the establishment of the "city of righteousness, the faithful city" (Isaiah, 1, 27). In our day this no longer means the *polis* or the individual state — but entire continents and the whole of mankind.

> The Lord standeth up to plead, and standeth to judge the peoples. The Lord will enter into judgment with the ancients of his people and the princes thereof; for ye have eaten up the vineyard; *the spoil of the poor is in your houses*. What mean ye that ye beat my people to pieces, and grind the faces of the poor? saith the Lord God of Hosts. (Isaiah, iii, 30-15.)

Today, this denunciation and this demand are directed to all the wealthy and flourishing nations. For peace will not be established in the world unless the "City of Righteousness" is established and the material and cultural gap between the peoples is closed.

It is now the duty of the rich and developed nations — for the sake of their own peace, liberty and future — to offer their devoted assistance to the backward peoples and help them wipe out poverty, disease and illiteracy. This aid must be extended, not as charity, but as the duty of one member of the human family to his neighbor, without superiority or arrogance, but in sincere and heartfelt human brotherhood, in the knowledge that the participation of all peoples in the values and assets of the civilized countries is a necessity for the wealthy and developed no less than for the poor and backward.

The nations that for centuries have ruled weaker peoples and have "the spoil of the poor in their houses" owe a tremendous debt to those who have at last won freedom from the foreign yoke. Only if the "City of Righteousness" is established throughout the world, then "nation shall not lift up sword against nation, neither shall they learn war any more."

In our day, the "City of Righteousness" means the maximum sharing by all the world's peoples in the material and spiritual assets created by the human race; only such a partnership will transform the United Nations into an effective instrument for world peace; only this will make the nations in the organization truly united. International peace depends on international justice.

WHAT'S AHEAD FOR THE JEWS OF SOUTH AFRICA, HAVING CHOSEN THE WHITE MAN'S ESTATE?

(Continued from Page Nine)

true values of Israel, earnestly and united before God and man alike.

Maybe their stand could tilt the equilibrium towards hope in South Africa. Their example might help persuade the rest of white South Africans of what is right and necessary. They could be truly a "Light unto the Nations." And if their warnings be left unheeded, they could and should take their place on the side of those who struggle for a free and non-racist South Africa: on the side of the colored majority.

This might cost them their immediate comforts and ease, indeed. But it would earn them not merely the shining medal of a clear and honorable conscience, but a respected and leading place in the free Africa of tomorrow.

Which will it be?

This article is from American Judaism, publication of the Union of American Hebrew Congregations.

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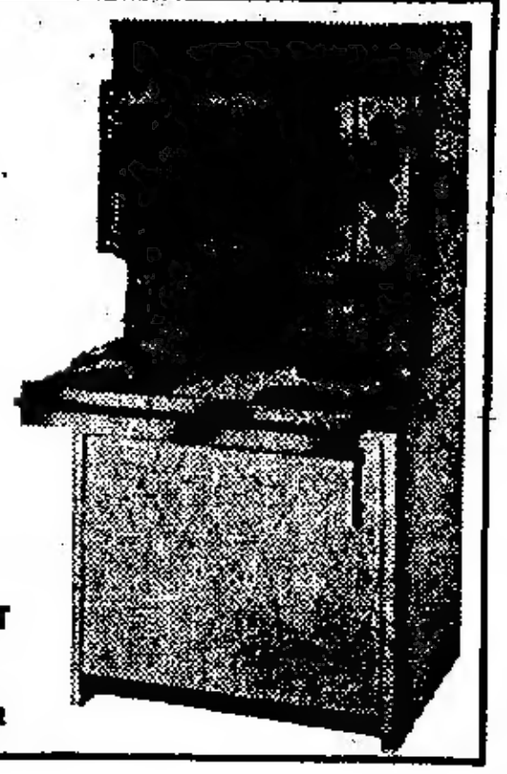

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JEWISH IDENTITY AND EXPERIENCE: IS MANKIND FOR LIFE OR DEATH?

(Continued from Page Thirteen)

an apparently unjust, unmerciful, and Godless world, we are driven objects, placed and replaced, assembled and reorganized. Our anxieties therefore compel us to seek for guaranteed answers; to hold tightly to shibboleths or set patterns of behaviour in feeling and thinking, which are imposed upon us, so that we can be safely like everyone else in the subway, in the office, on the street, in the supermarket, in the apartment house, in suburbia.

We seek ready-made perfection, we hold on to simple and outworn clichés and certitudes, we ask for absolute security in an emptied personal and social world, willing to build underground shelters in our minds, as well as in space, in order to escape the pervasive social fission that daily splits us apart.

Without real or true human existence therefore, we struggle to maintain our dubious physical and emotional balance on external wave-lengths from Big Brother and Madison Avenue. We have no energy or strength or understanding left to get involved with belonging, which leads toward fulfilment. In short, without realizing what it is to be human, we cannot relate to others through which group-formation, group solidarity, and group identification are achieved, thereby sharing common aspirations for the present and future.

This gloomy picture, this darkness can lift readily for individuals as well as groups, if they believe and act in the words of Confucius: "That it is better to light a candle than to bemoan the darkness". How does one light a candle in the darkness that fills our emptied selves? It is to be for oneself, here and now. This is the core-wisdom of Judaism. If I cannot love myself, how can I love you?

To take on the dreadful risks and threats; to confront them for what they are, and thus to conquer them, rather than to commit "cultural suicide", this is the lesson of Jewish survival in the Diaspora, this is where World History now must take on the same task, the same mission as witness. Now mankind must choose: Life or Death. Mankind, including Jews, must become the Chosen People.

We must recognize, as Alfred North-Whitehead said, that we live in a period in which we are paying the penalty for the lack of high, idealistic motives; ours is an age in which idealism has been shoved aside as never before. We do not believe in Utopias; but we have also lost faith in man, as in scientific technologies. We hold on to synthetic and outmoded nationalisms, forgetting that to be a citizen of any nation means to be for the world, just as individual men at one and the same time, we are for our own country, for our own group, for ourselves.

We have forgotten the lessons of Adam, of Abraham. In our own life-time and that of our progeny we must re-discover that existence as such means the willingness and ability to struggle to be and become human regardless of any other appellation. And to fulfil ourselves as individuals and as a group means to struggle for, adapt and innovate the means of belonging and participating in one another's life and the life of the world we all inhabit.

Let us face one fact of life. This is a sectarian world, we cannot belong to nothing. We need the context of the group. My ego or self, as yours, must be firmly encased in the envelope of culture to function in a related, human community.

How shall we do this? One must reaffirm personal and social-cultural values. Amitai Etzioni of Columbia has stated that "A community cannot assure its survival unless it shares some ultimate values. Many values of the secular Jew have had their origin in religious Judaism, but now seem to be fairly disengaged from their religious context. Among these values are strong, positive centered feelings towards Israel; an intensive commitment to humanitarian causes, a strong commitment to learning and to high-brow culture. All these have one characteristic in common: they do not differentiate the Jew from the urban, liberal, educated citizen".

Are Jews living on borrowed time? That depends on you and me and others who are willing to confront this dilemma, and by sacrifice, by dint of being different as Jews, to persevere, to actualize, to realize that it is worth the challenge of all threats, all tasks. This is the thorny road that leads toward Jewish fulfilment.

We need to see Israel for what it can mean, not an either-or choice; to emphasize in the or-

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ganized Jewish community the importance of cultural institutions and productions; and not mere fund-raising as such, to emphasize education, to underwrite camps, to offer Jewish fellowship and experiences, and encounters to young and old, regardless of the language or the particular media used.

We must use our growing affluence and leisure to create a renaissance of individual and Jewish spirit through which we can make our contribution to the fulfilment of human destiny, which is to survive as social, purposive ethical beings.

We must engage and retain our intellectuals, our creators as well as our producers. We must restore the glory of learning and scholarship; we must recapture the Chassidic fervour of living in the here and now, exalting the present. The past and the future are thus experienced in the tasks and challenges of our existence and life as individuals and group members.

Professor Salo Baron, a historian, once mentioned that Western Jewry could have a renaissance which would surpass the Golden Age of Spain in the 14th and 15th Century, if there were one hundred excellent Jewish writers, scholars, communal servants, teachers, and other functionaries, for then the people would have leadership, would have guidance, would have hopes and ideals to embody in their own existence and lives. Jews as individuals and as a group must reformulate the center of gravity for their raison d'être.

With such a center and firm groundwork, they can move out in relation to each other and in relation to other men of all races, creeds, and persuasions to continue being the Chosen Witness and instrument for attaining ever higher ethical and moral standards of life, standards which still remain the distinguishing difference between the human personality and other species of the animal kingdom.

The unique role of the Jewish people has been to bear the suffering of human insufficiency and thus to affirm and love life. It is to this love of life to which our martyrs of Kiddush Hashem gave witness. It is this uniqueness now that Mankind must chose, for the Chosen People is Mankind itself, if we are to survive, to be or not to be.

Where are you? As we say, "Hineni", "Here I am", then together as Jews we can affirm and hold fast to our common humanity. We can learn to share and to belong to each other and to all mankind, within a cultural context or milieu called Judaism and in such participation, regardless of the task, or challenge or threat, exist and fulfil ourselves with hope, with courage, with faith, with joy. This is the fulfilment which comes from achieving our destinies as human beings in the here and now. This is the heritage of our past as Jews, and the heritage we can transmit to future generations.

ISOLATION, INTEGRATION, AND REFORM: "GIVE ME A POSSESSION AMONGST YOU"

(Continued from Page Seven)

Jews. But being Jews here and being Jews there is not the same and cannot be the same, and in fact, must not be the same, for we have opportunities here which they do not have, and they have opportunities that are not ours. Where is it said that all Jews must be alike, where is it said that all visions must be alike, where is it said that there is only one way? We live here and we have our way.

On the occasion of this first convention, I call to you, my friends, to redirect your vision, to see the dangers of growing insulation and isolation. to see the real opportunities we have as partners with our fellow-Canadians. We say to them: "Give us a possession amongst you." Taking hold of this possession we will help to make this land a fortress of the free spirit and thereby contribute to Jewish existence here, in Israel, and everywhere. For that is Reform, and that is Judaism as we see it, and as, pray God, more and more Jews in Canada will come to see it also.

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Former D. P. Pledge Aid To French Jews For Care Of Refugees

The progress achieved by the rebuilt Jewish communities of Europe since the war was indicated by their joint response to the emergency created by the influx of North African Jewish refugees in France. Fourteen Jewish communities pledged $750,000 to an Emergency Aid Fund for France at the third annual meeting of the Standing Conference on European Jewish Community Services in Geneva, Switzerland. The pledges were announced by community leaders, many of whom had once been refugees and survivors of Hitler's concentration camps; $313,500 of this sum has already been raised.

Principal speakers at the meeting were Dr. Astorre Mayer, of Milan, Italy, chairman of the Conference; Claude Kelman, vice-president of the Fonds Social Juif Unifie, the central French Jewish welfare organization; Edward M. Warburg, of New York, Joint Distribution Committee chairman; and Charles H. Jordan, JDC Director-General.

Mr. Warburg declared: "Where once JDC was the life-line from America to Europe, it now has become the connecting link between the two communities." Because of the Nazi holocaust and the destruction caused by war, all Jewish welfare action in Europe was, until recently, inspired largely by JDC. "The work of our organization continues but now we have a partner, a junior partner, in terms of the cash provided, but a full partner in effort and goodwill. The $750,000 pledged to France by Europe's Jewish communities may seem little compared to the $3,000,000 given by JDC this year to cope with this emergency, but it must be remembered that the money is being raised by those who not very long ago were still themselves recipients of our aid.

"This kind of mutual assistance would not have been possible if the European Jewish communities had not, three years ago, banded together in the Standing Conference. From unity has come not only strength but action, too," Mr. Warburg concluded.

This year, the Standing Conference met for the first time independently of the annual JDC Overseas Conference, and in a symbolic ceremony the chairman's gavel was handed over to Dr. Astorre Mayer by Mr. Jordan. The funds raised by the European communities will be used to supplement funds given by the JDC to help the French Jewish community provide welfare, educational and cultural services for over 160,000 North African newcomers, of whom some 100,000 have come to France from Algeria during the past year.

JDC receives the bulk of its funds from the campaigns of the United Jewish Appeal.

The Standing Conference on European Jewish Community Services was established in 1960 as an international meeting ground to help Jewish community leaders from 14 European countries to exchange views and discuss their common problems. It maintains active commissions on health, personnel, centers, and vacation camps, a quarterly journal published and distributed with the help of JDC, and has now added a commission to study fund-raising methods, as well as a commission on education.

In France the Jewish community has doubled its fund-raising from $700,000 last year to $1,500,000 this year, to help meet the needs of the newcomers from North Africa. The influx into France from North Africa and other countries during the past five or six years has raised France's Jewish population to over 500,000, making it the fourth largest in the world, after the United States, Russia, and Israel

Mr. Kelman, French Jewish communal leader, noted that this growth has created a "new Jewish geography of France," with the Jewish population of some cities and towns doubling, tripling and quadrupling in size, and creating new Jewish communities where none had existed before.

Dr. Astorre Mayer announced that the Standing Conference had been awarded the 1962 William J. Shroder Memorial Award, given annually by the Council of Jewish Federations and Welfare Funds. He spoke of the award as the Nobel Prize of American Jewish community life and said: "I think we may truly say that in its brief two years of life the Standing Conference has become what it was designed to be, an inter-European Jewish body studying the common problems of its member communities and giving direction to their social and welfare services."

Mr. Jordan pointed out to the European leaders that, despite the great strides toward recovery made by the Jewish communities of Europe in recent years, they are still a long way from self-sufficiency. Approximately $6,000,000 has been budgeted by JDC for services to refugees and other needy Jews on the continent of Europe alone, he said.

"Yet the emergency in France and the needs elsewhere in Europe represent only a part of JDC's concern and that of the organizations with which it collaborates," Mr. Jordan said. "The largest single element in JDC's budget is still the care of aged and handicapped newcomers to Israel. In addition, there are enormous problems facing JDC in Algeria, Morocco, Tunisia, and Iran where the residual Jewish population is largely dependent on JDC, he added.

"JDC's task, in France and elsewhere in Europe, has been made much easier with the coming of age of the Standing Conference," Mr. Jordan declared. "The ever-

(Continued on Page Eighty-One)

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Commenting on the importance of Mrs. Levy's far-sighted generosity, Dr. Abram L. Sachar, president of Brandeis, wrote, "It is a good deal less simple to acquire funds for helping youngsters with sturdy qualifications, but as yet undefined or undeveloped goals. Yet history is full of 'late bloomers' and the test has not yet been invented that will absolutely measure the future potential of 17 and 18-year-olds. Moreover, in our commitment to the development of leaders in every field, the University cannot neglect its responsibilities to those young men and women who will form the strong, thoughtful, well-educated stratum of tomorrow's society."

Mrs. Levy was named a trustee of Brandeis University in 1949, shortly after the University was founded. She was also active as a member of the Creative Arts Awards Commission.

Long identified with civic, cultural, educational, and philanthropic movements, Mrs. Levy served as an officer and board member in many organizations in the field of child care. She was a founder and, for many years, an officer of the Citizens' Committee on Children in New York. Former President Truman appointed her to the Executive Committee of the Mid-Century White House Conference on Children and Youth. She also served as a member of the American Delegation to the first World Health Organization conference in Geneva in 1948.

She was vice-president and a member of the board of directors of the Museum of Modern Art of the City of New York. Among her other distinctions, Mrs. Levy was the first chairman of the National Women's Division of the United Jewish Appeal, organized in 1946. She was also the first president of the New York Association for New Americans.

The gift from the Adele R. Levy Fund, Inc., will play an important part in the $65.1 million National Development Campaign currently under way to secure an endowment for Brandeis. It will also assist the one out of every three undergraduates receiving fiscal aid. The university annually allocates more than one million dollars to its students for tuition and maintenance assistance.

NOTES FOR AN ADDRESS

(Continued from Page Four)

Soviet actions which precipitated this crisis is that if the future of mankind is to be preserved then the uneasy equilibrium of armed force which now prevails must be replaced by international settlements which will give reasonable assurance of a stable peace.

The United Nations played a significant and effective role in the Cuban crisis. It provided a bridge over which the antagonists could cross with their heads high and pride undiminished. The role played by the Secretary-General may historically be even more important than the contributions of previous holders of his office in the Suez, The Congo, Lebanon, and elsewhere.

I had hoped that the programme of verification and supervision by the United Nations in assuring the removal of the sites might have proven the first step in United Nations verification and supervision of nuclear test bans and abuses of use of outer space.

To all who knew how close we were to war, and what war today would mean, it is evident that the nuclear arms race must be halted. The logic of the aftermath is grim but clear, and permits of no other conclusion than that if the nations of the world do not take effective steps the next crisis may not permit the world to stop short of the abyss of war.

An end of nuclear testing is a first step. The Government has repeatedly made plain its opposition to nuclear testing, and has underlined the grave consequences not only for human health but for international security which will result from continued experimentation in this field.

The Western nuclear powers and the Soviet Union are agreed that nuclear testing in the atmosphere, outer space and under water can be halted without the need for any special system of international inspection. It is therefore particularly important at this time to take the step that will bring an end to tests in these three environments.

It will be also necessary to achieve a comprehensive treaty which would include underground nuclear tests. There will always be some risks in any test ban agreement. But these risks are not the only factor to be considered or even the decisive one. Of equal or greater importance are the dangers which will continue to exist as long as no agreement is reached and the tests go on.

There remains the larger problem of the urgent need for concrete steps toward general disarmament, and, in particular, the nations primarily concerned should seek agreed ways and means to reduce and eliminate nuclear weapons for the arsenals of states with adequate guarantees to assure compliance.

Essential to measures which could assist materially in this regard are the prevention of the wider spread of nuclear weapons; the prohibition of the stationing of nuclear weapons in outer space; and agreed arrangements to reduce the risk of war by accident.

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INTERNATIONAL NEO-NAZI AND ANTI-SEMITIC MOVEMENTS AND ORGANIZATIONS ARE MANY AND EVERYWHERE

(Continued from Page Fourteen)

the "success" of the Congress was due in a large measure, and who was elected chairman of the executive of the Movement; the notorious French anti-Semite, Maurice Bardèche; Karl Heinz Priester (a former Hitler Youth leader), and others. The Congress established the "European Social Movement," known as the ESB (Europaische Soziale Bewegung), to which 16 organizations from the aforementioned countries were affiliated. A Secretariat was set up in Rome, but later moved to Trieste and then to Malmoe. The Congress also resolved to establish contacts with the Association Argentina-Europe, at that time a coordinating body of some 20 neo-Nazi groups under the leadership of the Nazi air-force general Ulrich Rudel, and with the Arab Union.

Although the aims of the Movement were clearly anti-Semitic and anti-democratic, a more radical group of German, Italian, French, and Swiss "militants" was soon formed and assembled in September, 1951, in Zurich, and in May, 1952, in Paris. These dissident groups established in Lausanne a "Bureau of European Liaison" (EVS — Europaische Verbindungsstelle) under the secretaryship of a Swiss anti-Semite, G. Amaudruz, joined by groups from five countries. It established contacts with the ex-Mufti of Palestine, Irish, and Turkish nationalists, Falangists, the radical wing of the Italian Social Movement, and the US National Renaissance Party.

In an attempt to heal the split in the ranks of the neo-Nazis a congress was convened in Paris in January, 1953, to "unite all forces fighting to save Christian civilization from Judaism, Communism, and Freemasonry." It was attended by over 60 delegates from the U.S.A., Germany, Italy, Great Britain, Spain, Belgium, Portugal, Switzerland, and Argentina, and approved the radical resolutions of Zurich and Paris (see above). This congress was followed by another which took place in January, 1954, in Hannover, attended by partisans of a "New European Order", delegates from Germany, France, Switzerland, Italy, Belgium, Sweden, U.S.A., and Argentina.

The differences between the ESB and the Bureau were finally resolved in a later conference with the establishment of a "United European Popular Movement" and its organ, Nation Europa. It was followed by meetings in October, 1954, in Brussels and The Hague; in the latter it was resolved to establish contacts with similar extra-European movements. Since then representatives of groups in Latin America and the Near East have participated in meetings of the ESB.

A large number of international meetings took place in later years: in Madrid (attended, among others, by former Nazi bigwigs now living in Egypt, Syria, Spain, Portugal, and some Latin American countries), Vienna, Brussels, Munich, Wiesbaden, and in other places. Some of the conferences called came under a local ban, for instance, the meeting of Fascist bigwigs from all over Europe called by "Friends of Europe" for December 6, 1961, in London under the chairmanship of Mosley. Some are clandestine and some open. Some do not take place because of insufficient response, as was for instance, the case with the meeting of 600 splinter groups from all over Europe, called for May 30, 1961, in Wiesbaden, to unite them in one "Emergency Association of Societies Loyal to the Reich." Some are quite large, others involve just a few persons.

Among the more recent conferences the following may be cited. Around Easter, 1960, a meeting of the "New European Order" with, apparently, representatives from almost all European countries took place in Lausanne, to supplement the 1961 Zurich decisions. Late in 1960, thirty representatives of pro-Nazi organizations from France, Germany, Great Britain, Italy, Holland, Sweden, Belgium and Switzerland met in Paris to study the best means of propagating their racial theories. In May, 1961, about 50 persons from Europe and America participated in a Fascist rally in Norfolk, England, although some twenty were refused entry to the country.

The neo-Nazi "Young European Legion" held a congress in August, 1961, in Baden-Baden (Germany), despite a ban imposed by the Minister of the Interior of Hesse. In November, 1961, "Young Europe" met in Froschhausen near Cologne. Three meetings took place in Switzerland in 1961. Late in June or early July, 1962, the "New European Order" held its Sixth Congress in Lausanne, with about 20 participants from Spain, Italy, Germany, Turkey, France, Great Britain, Sweden, and Ireland.

As recently as in March, 1962, a meeting of neo-Nazi organizations from Great Britain, Germany, Belgium, and Italy took place in Venice, in which it was decided to constitute a "Bureau of Liaison" between the national parties of Europe and to hold meetings every two months. Every party adhering to this association would be called "National Party of Europe."

The development in the field of international neo-Nazi and anti-Semitic organizations did not stop with the organizations mentioned above. By 1961, there were, accord-

ing to the West German Federal Ministry of the Interior, at least 450 organizations, parties, and publishing houses outside Germany, which were associated with International Fascism. Five international groups had representatives in Germany:

1. The European New Order (ENO) with groups in Germany, Austria, Italy, Belgium, Switzerland; and the participation of some O.A.S. men, and some British Fascists. 2. The European Social Movement (ESB), led by Per Engdahl, with 50 associated organizations in 14 countries, not counting contacts in Arab countries. 3. The Movement of Civic Action (MAC) and Young Europe, an association of rightist youth organizations in Europe which cooperates with like-minded organizations in the U.S.A. 4. The Northern Ring (NER), established as recently as in January, 1961, consisting of splinter groups in Europe and overseas. 5. The Northern League, based on the concept of the Nordic race, headed by Roger Pearson (London), with contacts in U.S.A. and throughout Europe.

Added to this above list must be at least the following:

a) The Nordisk Association, with headquarters in Sweden; b) the "action associations" of former SS-men in various countries of Europe, connected with groups of Latvian, Estonian, Ukrainian, and Albanian exiles, and Spaniards; c) Young European Legion (associated with Young Europe), established in 1959 in Vienna with associated groups in Germany, Austria, Italy, Spain, France, Belgium, and Holland. The "Ku-Klux-Klan" has also branched out in foreign countries. The German "Bund Heimattreuer Jugend" (Homeland Loyalists' Youth Organization) has also contacts in Austria.

In all, the international organizations have representatives in practically every European country, but also in certain overseas countries, such as the USA, Australia, South Africa, some Latin American countries, etc. Some of the existing international organizations are loose federations, with some national groups participating in several of them and others changing their allegiance. Their strength lies in the national organizations in the various countries, which are not necessarily stable, some reportedly appearing and others disappearing. The leaders of the ESB and the EVS claimed some time ago to have four million supporters organized in some 10,000 sections and cells. It is impossible to establish how exaggerated this claim is, because none of the organizations publishes membership figures.

Shrouded in mystery are also the financial sources of the movements. There were reports that they were financed, at least in part, from Nazi secreted loot, but no proof for this contention exists. A wide flow of anti-Semitic and pro-Nazi and Fascist literature is going on between various countries. There exists a "Nationalist Information Bureau (Natinform)," which publishes an anti-Semitic, anti-Israel, and pro-Nazi press service. It is reported that the neo-Nazi and neo-Fascist internationals are publishing over 50 periodicals and have bulletins in German, Italian, French, English, Swedish, and Arabic. It all would indicate, not to speak of the costly conferences, that there is no dearth of funds for the anti-Semites and pro-Nazis, who have translated the Communist slogan "Proletarians of all countries Unite" into "Anti-Semites of all Countries Unite."

INVESTMENT IN YOUTH ALIYAH MEANS BUILDING BETTER CITIZENS IN ISRAEL

(Continued from Page Five)

2) Health: minimum standards must be met and children with serious illnesses, that is crippled, mental disturbances, are not accepted.

3) Social situation at home, such as finances, size of family, emotional environment.

4) Children must have been in the country longer than two years.

5) Minimum cultural standards must be met.

A programme for cases that do not meet these requirements is being carried out through an experiment which is now in its third year. At Ramat Hadassah, a children's village near Tivon, a suburb of Haifa there are eighty children with an extremely low cultural background who have been accepted by the Youth Aliyah Department. After careful investigation of their family situations, it was decided that all these children needed was a change of environment where, under special living and learning conditions, their cultural standards could be raised.

Under careful tutelage, they are made to feel more secure through extra attention, better food, more privacy, and, in general, are treated with an encouragement, with a consideration, and an understanding which they could not receive at home. One result has been the fact that 90 per cent of the children who have been cared for have progressed satisfactorily to a level which has allowed them to take their places in society as productive citizens.

In Israel today, thanks to the Jewish Agency's Youth Aliyah Department, one finds it increasingly difficult to see children impeded by unhealthy childhood strains. Graduates of these programmes can be seen in all walks of life, including the kibbutzim settlements, the army, the trades, the teachers' seminaries and the universities. Whether it be regarded as a Jewish trait or an Israeli characteristic, it is clear that the concern for children's growth is not regarded lightly in Israel. On the contrary, it is realised that an investment in youth is one of the country's strongest pillars for future security.

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TORONTO MARRIAGES

MILLER-ALTER

The marriage of Miss Sheila Elaine Alter, daughter of Mr. and Mrs. Jack Mickey Alter, 700 Briar Hill Avenue, to Harvey Miller, son of Mr. and Mrs. Harry Miller, 54 Montgomery Avenue, was solemnized at Beth Sholom Synagogue, on November 6, at half-past five o'clock, by Rabbi David Monson, assisted by Cantor Henry Wahrman. The bride was given in marriage by her parents. Her gown of off-white, silk peau de soie, was re-embroidered with lace appliques, and encrusted with seed-pearl and crystal beads. It was fashioned with a scalloped neckline; long, pointed sleeves; fitted bodice; and full skirt, with bustle back, which draped to a cathedral train. A matching jewelled, Victorian crown held a three-tiered, fingertip veil of silk illusion; and she carried a cascade bouquet of orchids and stephanotis. Miss Michelle Alter, sister of the bride, was maid of honour, wearing a white brocaded sheath, with a full peplum to knee-length; and a matching, tiered, pill-box hat, with veiling. Mrs. Warren Cohen, of Schenectady, N. Y., sister of the groom, was matron of honour, wearing a white brocade, Empire-styled gown; and a matching pill-box hat, with veiling. The bridesmaids were: Misses Brenda Alter, sister of the bride; Susan Bluestein, cousin of the bride; Bonnie Pearlman, and Mrs. Jules Solomon. Each wore a gown of white brocade, fashioned with scooped neckline; fitted bodice; and bell-shaped skirt. Their headdresses were of white feathers, with bubble veils. All the attendants carried cascade bouquets of white roses. Dr. David Miller, brother of the groom, was best man. The ushers were: Gary Bluestein, and Michael Moss, cousins of the bride; Leonard Weinstein, Leonard Gold, Philip Rayson, Melvin Silver, Dr. Marvin Rubinoff, and Martin Bornstein. Martin Abrams, cousin of the bride, escorted Mrs. Leah Bluestein, grandmother of the bride, who wore a gown of lavender-toned organza, with draped bodice; and overskirt. Her hat was of purple velvet with veiling; and she had a matching orchid corsage. The wedding music was by Murray Alter and his orchestra. Following the ceremony, a dinner and reception was held at the Synagogue, with three hundred and twenty-five guests present. Dr. Marvin Klotz, of Chicago, Ill., was master of ceremonies. Mrs. Alter, mother of the bride, wore a full-length gown of antique-gold peau de sole; designed with deep, pie-crust neckline; and skirt, fitted to the knee, and then designed in circles, in trumpet fashion, and embellished with matching pearl, amber, and bugle beads. Her headdress was a hat of matching silk illusion; and she had an orchid wristlet, tinted to match the gown. Mrs. Miller, mother of the groom, wore a full-length brocaded sheath, in champagne colour; fashioned with a square neckline; and a panel from the back of the waistline, shaping to a short train. She had a matching pill-box hat with veiling; and an orchid wristlet, tinted to match her gown. Mr. and Mrs. Harvey Miller left via Trans-Canada Air Lines for Bermuda, and New York, for their honeymoon trip. The bride departed in a three-piece oatmeal-beige tweed suit; with a hip-length Chanel jacket, trimmed with brown beaver collar and cuffs. She had a matching beaver pill-box hat; and had a corsage of white gardenias. They are residing at 515 Chaplin Crescent. Here for the wedding were: Mr. and Mrs. Walter Axler, of Philadelphia, Pa.; and Mr. and Mrs. Warren Cohen, of Schenectady, N. Y.; brothers-in-law, and sisters of the groom; Mr. and Mrs. David Alter; and Mr. and Mrs. Morris Alter, and Lorne, and Donna; all of Rochester, N. Y.; uncles, and aunts; Mr. and Mrs. David Miller, great-uncle and great-aunt of the groom; Miss Gwendolyn Miller, and Jerry Miller; cousins of the groom; all of Brantford, Ont.; Mr. and Mrs. Harry Bluestein, and Mrs. W. Weinhart; all of Detroit, Mich.; Mrs. William Sykes, of Hamilton, Ont.; Mr. and Mrs. Lee Garelick, of Rochester, N. Y.; Mr. and Mrs. M. Starkman, of Port Colborne, Ont.; and Mr. and Mrs. Lloyd Alter, of London, Ont.; all cousins of the bride. Mr. and Mrs. David Dean, and Miss Barbara Dean, of Rochester, N. Y.; Mr. and Mrs. L. Smith, of Dunnville, Ont.; Mr. and Mrs. I. Naftolin, of London, Ont.; Harry David, of Winnipeg, Man.; Mr. and Mrs. David Cohen, and Mr. and Mrs. D. Kramer; all of Port Colborne, Ont.; Mr. and Mrs. Jack Nepon, of St. Catharines, Ont.; Mr. and Mrs. L. Cooperberg, of Montreal, Que.; Mr. and Mrs. G. Sloan, and Mr. and Mrs. M. Cohen; all of Buffalo, N. Y.

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MONTREAL ENGAGEMENTS

Mr. and Mrs. Samuel Laxer, 380 Dufferin Road, announce the engagement of their daughter, Miss Lorna Sue Laxer, to Philip Weinstein, son of Mr. and Mrs. Ben. Weinstein, 480 Dufferin Road.

Mr. and Mrs. L. Gillis, 4320 Plamondon Avenue, announce the engagement of their daughter, Miss Claudia Gillis, to Hyman Becker, son of Mr. and Mrs. S. Becker, 4689 Hutchison Street. The marriage will take place on June 16, at Chevra T'hilim Synagogue.

Mr. and Mrs. Jack Tobin, 4687 Beaconsfield Avenue, announce the engagement of their daughter, Miss Sandra Tobin, to Judah Mazur, son of Mr. and Mrs. Fred Mazur, 2981 Soissons Avenue. The marriage will take place on June 23, at Young Israel Synagogue.

The engagement of Miss Reva Marilyn Rosenthal, daughter of Mrs. Anne Rosenthal, of Brooklyn, N. Y., and the late Irving Rosenthal, to Barry Skolnik, son of Mr. and Mrs. Joseph Skolnik, 4841 Plamondon Avenue, is announced.

Mr. and Mrs. William Berke, 4966 Jean Brillant Avenue, announce the engagement of their daughter, Miss Nancy Berke, to Harry Zepp, son of Mr. and Mrs. Issie Zepp, 6530 Westbury Avenue. The marriage will take place on June 11, 1963, at Shomrim Laboker-Beth Yehuda-Shaare Tefillah Synagogue.

Mr. and Mrs. Samuel Paperman, 3206 Westmount Boulevard, announce the engagement of their daughter, Miss Brenda Renee Paperman, to Ronald Smith, of Montreal, formerly of Johannesburg, South Africa, son of Mr. and Mrs. Julius Smith, of Johannesburg. The marriage will take place on May 29, at the home of the bride's parents. Mr. Smith is a graduate of the Faculty of Architecture of the University of Capetown, South Africa.

Mr. and Mrs. Hyman Paul Frankel, 725 Harvard Crescent, Chomedey, announce the engagement of their daughter, Miss Donna Barbara Frankel, to Larry Fagen, son of Julius Fagen, 1923 Barbe Street. Miss Frankel is the granddaughter of Mr. and Mrs. Moe H. Herscovitch; and of Mrs. Annie Frankel. Mr. Fagen is the grandson of Mr. and Mrs. Joseph Fagen, all of Montreal.

Mr. and Mrs. Shalom Benizri, of Paris, France, announce the engagement of their daughter, Miss Yvowne (Eva) Benizri, 5871 Park Avenue, to Rubin Ostrofsky, son of Mrs. Rose Ostrofsky, 4757 Bouchette Avenue, and the late Issie Ostrofsky.

Mr. and Mrs. Samuel Bell, 377 Glengarry Avenue, announce the engagement of their daughter, Miss Doreen Bell, to Stephen Resnick, son of Mr. and Mrs. Victor Resnick, 2195 Church Avenue. The marriage will take place on June 11, at Beth El Synagogue.

Follow The Sun To The South!

SEE PAGES 70 to 75

BAR-MITZVAHS

Mark Raphael, son of Mr. and Mrs. Jack Gerald Krasnick, 5611 Wolseley Avenue, will be called to the Reading of the Law, in honour of his bar-mitzvah on January 5, at Beth Zion Synagogue. He is the brother of Allan, aged ten years; Cheryl, five; and Jeffrey, four months; grandson of the late Mr. and Mrs. Abe Broter, and of the late Mr. and Mrs. M. Krasnick. Kiddush will be observed. A luncheon in the Synagogue hall will follow the services.

Peter, son of Mr. and Mrs. Roman Faber, 5807 Hudson Avenue, will be called to the Reading of the Law, in honour of his bar-mitzvah on January 5, at Beth Zion Synagogue. He is the brother of Rosemary, aged ten years; grandson of Mrs. Elsa Adler, 4421 Colonial Avenue, and the late Alexander Szakely, of Hungary; and of the late Mr. and Mrs. Henry Faber. Kiddush will be observed. A dinner-dance in the Synagogue hall, will take place that evening.

Samuel, son of Mr. and Mrs. Abraham Ksiaznicki, 5463 Trans Island Avenue, will be called to the Reading of the Law, in honour of his bar-mitzvah, on December 29, at Spanish and Portuguese Synagogue. He is the brother of Rachel, aged sixteen years. Kiddush will be observed.

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SEE PAGES 70 to 75

MONTREAL MARRIAGES

ZIETLOW-GRUSHKA

The marriage of Miss Sarah Grushka, daughter of Mr. and Mrs. Morris Grushka, 6116 Hutchison Street, to Daniel Zietlow, son of Mr. and Mrs. Werner Zietlow, 433 One Hundredth Avenue, Chomedey, took place at Herzl Hall, on Sunday, November 4, at six o'clock, Rabbi Morris Werner officiating. The bride was given in marriage by her parents. Her gown of white lace was cut with a fitted bodice, with a high neckline; and long sleeves; and the sheath skirt had a train of white satin. Her veil of tulle illusion was draped to a matching crown; and she carried a prayer book, adorned with white orchids. Miss Gitta Grushka, as maid of honour for her cousin, was in a blue silk gown; having a full skirt. She had a matching pill-box hat; and a cascade bouquet of white and blue carnations. Greta Grushka, aged twelve years, sister of the bride; and Evelyne Zietlow, eleven, sister of the groom, as junior bridesmaids, were dressed alike in full-skirted, light blue organza dresses. They had crowns of white and blue carnations, and carried nosegays of the same flowers. Jack Greener was best man. The ushers were: Uri Dobriner, cousin of the groom; and Issie Grushka, cousin of the bride. Standards of white and blue roses, carnations, and chrysanthemums, arranged with greenery, were the wedding flowers. Mrs. Grushka, mother of the bride, was in a blue peau de soie and lace sheath; with a matching hat. Mrs. Zietlow, mother of the groom, wore a blue brocade sheath; with a hat of the same colour. Each had a corsage of white carnations. Mr. and Mrs. Daniel Zietlow spent their wedding trip at the Nevele Country Club, in Ellenville, N. Y. They have taken up residence at 4780 Plamondon Avenue. Here for the marriage were: Mr. and Mrs. I. Greenberg, of Pittsburgh, Pa.; A. Bimblich, of Toronto, Ont., cousin of the bride; Mr. and Mrs. H. Feldman, and Mr. and Mrs. I. Daniels, all of Toronto, Ont.; Mr. and Mrs. A. Feldman, of Albany, N. Y.

MINDLIN-SLOTKIN

The marriage of Miss Caryl Sue Slotkin, daughter of Mr. and Mrs. Raymond D. Slotkin, of Brooklyn, N.Y., to Dr. Allen Irwin Mindlin, son of Mr. and Mrs. David Mindlin, 6280 Northcrest Place, took place at the Concord Hotel, at Kiamesha Lake, N.Y., on Wednesday, November 21, at eight o'clock. Rabbi A. Levinson, of Brooklyn, N. Y. officiated. The bride was given in marriage by her parents. Her gown of white peau de soie was fashioned on Grecian lines and had a matching coat embroidered with clusters of seed-pearl-beads. Her veil was of tulle illusion; and she carried a bouquet of white orchids. Mrs. Irving Camhi, of Hollywood, Calif., cousin of the bride, was matron of honour. Miss Ilene Glasberg, of Hollywood, Calif., cousin of the bride, was bridesmaid. They wore gowns of red silk; with gold headdresses; and carried bouquets of gold-coloured roses. Sheila Kassan, of Hollywood, and Shelley Polish, of Long Island, N.Y., cousins of the bride, as junior bridesmaids were dressed alike in pink silk; with matching circlets in their hair; and carried bouquets of pink roses. Carol Mindlin, Merri Mindlin, and Rebecca Mindlin, nieces of the groom, as flower girls, wore red velvet party dresses; with flowered headdresses; and carried nosegays of pink roses. Dr. Ivan Mindlin acted as best man for his brother. The ushers were: Norman Lee, Jay Slotkin, Isaac Rabinovitch, Mervyn Rosenswelg, Leonard Miller, Peter Schreter, Irving Camhi, Stanley Gold, Dr. Ovi Gistrak, Jay Polish, and Harvey Cohen. Standards of white chrysanthemums, and bronze and gold-coloured roses formed the wedding decorations. An orchestra played the wedding music. Two hundred and twenty guests were received. Mrs. Slotkin, mother of the bride, wore a gown of champagne-coloured silk, with a matching coat; and hat of the same shade; and had a champagne-coloured corsage of orchids. Mrs. Mindlin, the groom's mother, was in a gown of gold-coloured sari; with matching hat; and a corsage of gold-tinted orchids. Dr. and Mrs. Allen Irwin Mindlin spent their wedding trip in San Juan, Puerto Rico, the bride travelling in a red wool ensemble, which had a black Persian lamb collar and cuffs; and a corsage of white orchids. They have taken up residence in Houston, Texas. In Kiamesha Lake, N. Y., for the marriage were his parents; Mr. and Mrs. Jack Mindlin, 5581 King George Avenue; and Mr. and Mrs. E. Mendelson, of Toronto, Ont.; uncles and aunts of the groom. The bride is a graduate of the

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WINIKOFF-SHIER

The marriage of Miss Sandra Shier, daughter of Mr. and Mrs. Philip Shier, 4835 Royal Avenue, to Allan Winikoff, son of Mr. and Mrs. Eli Winikoff, 5032 Westhill Avenue, was solemnized at Shaare Zion Synagogue, on Sunday, October 28, at half-past six o'clock, by Rabbi Maurice S. Cohen, assisted by Cantor Solomon Gisser. The bride was given in marriage by her parents. Her gown was of white satin and Alencon lace; cut with a fitted, lace bodice, having a high neckline and short sleeves; and the full skirt terminated in a long train. Her veil of tulle illusion was draped to a matching crown; and she carried a prayer book, adorned with white orchids. Mrs. Sidney Abrahams, as matron of honour, wore a gold-coloured peau de soie gown; cut with an A-line skirt. Her pill-box hat was of the same shade; and she carried a bouquet of white and gold-coloured carnations. Avria Shier, aged fourteen years, sister of the bride; and Barbara Winikoff, eleven, sister of the groom, as junior bridesmaids, were dressed alike in yellow organza dresses; made with full skirts. They had matching flowered head-bands; and carried nosegays of yellow carnations. Louis Winikoff was best man for his brother. The ushers were: Larry Winikoff, and Earl Levitt, cousins of the groom; Sidney Abrahams, Jerome Singer and George Abrahams. Yellow and gold-coloured carnations, chrysanthemums and gladioli were the wedding flowers. An orchestra played. Afterwards, a reception for three hundred and fifty guests was held in the Synagogue hall. Mrs. Shier, mother of the bride, wore an apricot-coloured peau de soie sheath; with matching beads. Her hat was of the same shade. Mrs. Winikoff, the groom's mother, wore a gold-coloured peau de soie and lace sheath; with a matching crown. Each had a corsage of gold-tinted orchids. Mr. and Mrs. Allan Winikoff spent their wedding trip at the Nevele Country Club, in Ellenville, N. Y. They have taken up residence at 5620 Emerald Avenue. Here for the marriage were: Mrs. P. Zingeser, aunt of the groom; Mr. and Mrs. H. Brody, Mr. and Mrs. B. Miller, and Mrs. H. Weiseberg, cousins of the groom, all of Hartford, Conn.

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TORONTO MARRIAGES

KERSHNER-CORSON

The marriage of Miss Sandra Dianne Corson, daughter of Mr. and Mrs. Jack Corson, 1 Chadwick Avenue, to Marvin Kershner, son of Mr. and Mrs. Solomon Kershner, 32 Artreeva Drive, was solemnized on Thursday, November 29, at six o'clock, at the Beth Tzedec Synagogue. Rabbi Stuart E. Rosenberg officiated, assisted by Cantor Joseph Cooper. The bride was given in marriage by her father. She wore a full-length gown of white, silk peau de soie, with a scooped neckline re-embroidered in Swiss lace and seed-pearl beads. Petalled side panels accented the full skirt, which extended to a cathedral train. She wore a pill-box of seed pearl beads, which held a bouffant, finger-tip-length, tulle illusion veil; and she carried a bouquet of white orchids and stephanotis, with flying streamers. The matron of honour was Mrs. Abraham Kershner, sister-in-law of the groom. She wore a copper-toned, full-length, sheath gown of satin; with a matching headdress. The bridesmaids were: Misses Bunny Zemill, Sandra Rotman, Karen Steinhart, and Mrs. Sidney Steiner. They wore yellow chiffon gowns; fashioned with beaded bodices and bouffant skirts; and had matching pill box hats. All the attendants carried bouquets of white orchids. Dodi and Roni Kershner, nieces of the groom, were the flower girls. They wore yellow organdy dresses; with puffed sleeves and full skirts; and had matching headbands; and carried miniature bouquets of white and yellow baby orchids. The best man was Abraham Kershner, brother of the groom. The ushers were: Michael Corson, brother of the bride; Sidney Steiner, Steven Zalvin, Jules Berman, Louis Fruitman, and Seymour Schatz. The wedding music was played by Murray Alter and his orchestra. A dinner and reception followed at the Synagogue. Mrs. Corson, the bride's mother, wore a champagne-coloured, full-length, chiffon ball gown, encrusted with pearls and crystal beads; and a matching hat. Mrs. Kershner, the groom's mother, chose a beige, full-length silk sheath gown; with a beaded, scooped neckline; and a matching hat. Both had white orchid corsages. Mrs. Leah Moldowan, of Toronto, grandmother of the bride, wore a beige lace gown; with a white orchid corsage. Mrs. Minnie Corson, grandmother of the bride, of Toronto, wore a beige lace gown; with a sheath skirt; and had a white orchid corsage. Mr. and Mrs. Marvin Kershner spent their honeymoon in Jamaica, W.I., and Nassau, The Bahamas. The bride travelled in a navy-blue, wool dressmaker suit; with red chiffon pleated blouse; and a navy-blue or-

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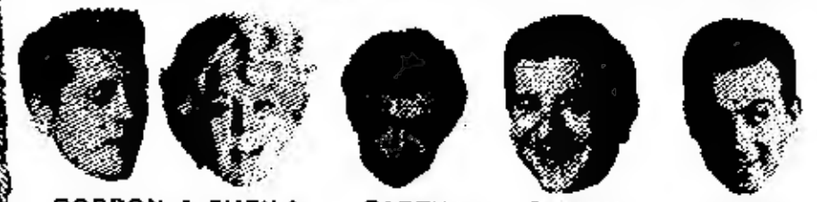
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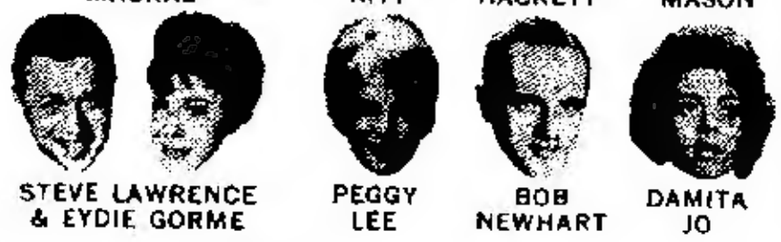
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ganza hat. They will reside at 11 Shallmar Boulevard. Here for the marriage were: Louis and Irving Moldowan, of Vancouver, B.C.; Mrs. L. Zimmerman, of Winnipeg, Man.; Mr. and Mrs. B. S. Corson, of Philadelphia, Pa.; Miss Patti Ann Cowan, of Cleveland, Ohio; Jack Denison, of Detroit, Mich.; Robert Corson, and William Kulich, of New York.

STEINBOK-GOULD

The marriage of Miss Carole Joyce Gould, daughter of Mr. and Mrs. David Gould, 378 Winnett Avenue, to Henry Steinbok, son of Mr. and Mrs. Jacob Steinbok, 860 Oakwood Avenue, was solemnized on November 4, at half-past five o'clock, by Rabbi David Monson, assisted by Cantor Paul Sheldon. The bride was given in marriage by her father. Her full-length gown, of white silk organza over taffeta, was appliqued with Alencon lace; on the bodice; and re-embroidered with seed-pearl-beads on the entire front. It had a scooped neckline; and three-quarter-length sleeves. Her veil of tulle illusion was attached to a crown of crystals and seed-pearl-beads. She carried a cascade bouquet of yellow roses and stephanotis. Mrs. John Padolsky, sister of the bride, was matron of honour, wearing a turquoise-blue chiffon gown, with beaded bodice; and slim skirt; and a rhinestone tiara; and she carried a bouquet of yellow roses. Misses Linda Latner, Lorraine Pancer, and Mrs. Marvin Caplan, the bridesmaids, wore turquoise-blue peau de soie sheath gowns, with matching overskirts; and their headpieces were cabbage roses of the same material. They carried cascade bouquets of yellow roses. Marilyn Shapero, cousin of the bride, was junior bridesmaid, wearing a dress of yellow organza; with a full skirt; and large bow in the back. She had a matching headband; and carried a nosegay of yellow roses. Debora Padolsky, niece of the bride, was flower girl in a yellow organza dress; with matching headband; and carried a basket of yellow rose petals. Joseph Steinbok, brother of the groom, was best man. The ushers were: Morris Albom, John Padolsky, brother-in-law of the bride; Joseph Guttman and Seymor Malowane. Junior usher was Howard Padolsky, nephew of the bride. The wedding music was played by Murray Alter, and his orchestra. A reception was held at the Synagogue. Mrs. Gould, mother of the bride, wore a champagne-coloured lace sheath. Mrs. Steinbok, mother of the groom, wore a beige peau de soie gown; re-embroidered with seed-pearl beads. Each had a matching headpiece; and a wristlet of mauve orchids. Mr. and Mrs. Henry Steinbok spent their wedding trip in New York. The bride departed in an off-white, two-piece suit; and had a corsage of orange-coloured orchids. They have taken up residence at 3270 Bathurst Street. Here for the marriage were: Mr. and Mrs. I. Nidorf, of Detroit, Mich., uncle and aunt of the groom; and Mr. and Mrs. D. Weller, of Detroit, Mich., cousins of the groom.

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Mr. and Mrs. Samuel Reingold, 519 Vesta Drive, announce the engagement of their daughter, Miss Lorraine Marcia Reingold, to Edwin Norman Merkur, son of Mr. and Mrs. David Merkur, 154 Strathearn Road.

MONTREAL BIRTHS

Born, to Dr. and Mrs. Jack Ratner (nee Sabina Teller), 5709 Eldridge Avenue, on November 29, at the Jewish General Hospital, a son, Robert; brother of Maxine, aged five years; grandson of Mr. and Mrs. Jack Teller, 6023 Wilderton Avenue, who are the godparents; and of Dr. and Mrs. Michael Ratner, 1539 Lajoie Avenue. Abe Pesner, 4869 Fulton Street, uncle, held the baby during the ceremony.

Born, to Mr. and Mrs. Louis Burko (nee Ellie Beraznik), 5774 Glenarden Avenue, on November 26, at the Jewish General Hospital, a son, Benjamin; grandson of Mr. and Mrs. Jack Beraznik, 5129 Westbury Avenue; and of Mrs. Rae Burko, 5793 Glenarden Avenue, and the late Benjamin Burko. Godparents are Samuel Burko, 5793 Glenarden Avenue, uncle; and Mrs. Rae Burko, grandmother. Jack Beraznik, grandfather, held the baby during the ceremony.

APPROACHING MARRIAGES

The marriage of Miss Ann Kyrangelos, daughter of Mr. and Mrs. N. Kyrangelos, 1745 Cedar Avenue, to David Aboody, son of Mr. and Mrs. E. Aboody, 1803 North Avenue, will take place on Friday, December 21, at Temple Emanu-El, Dr. Harry J. Stern, Rabbi, officiating.

The marriage of Miss Miriam Brown, daughter of Mr. and Mrs. Aaron Brown, 4816 Dornal Avenue, to Norman Tomback, son of Mr. and Mrs. Joseph Tomback, 4771 Linton Avenue, will take place on Sunday, January 20, at Chevra Kadisha-Bnai Jacob Synagogue, Rabbi David Roth officiating, assisted by Cantor Joshua Rosenzweig and Cantor A. H. Greenberg.

The marriage of Miss Linda Feldman, daughter of Mrs. M. Marian, 6850 Fielding Avenue, and of S. Feldman, 177 Jasper Street, to William Luber, son of Mr. and Mrs. Ben Luber, 5564 Clanranald Avenue, will take place on Monday, December 24, at Beth El Synagogue, Rabbi Allan M. Langner officiating.

The marriage of Miss Eleanor Wohl, daughter of Mr. and Mrs. Morris Wohl, 6521 Merton Road, to Samuel Pinsky, son of Mr. and Mrs. Jack Pinsky, 8047 Stuart Avenue, will take place on Sunday, January 20, at Shaare Zedek Synagogue, Rabbi A. Bernard Leffell officiating.

The marriage of Miss Sybil Schachter, daughter of Mr. and Mrs. David Shachter, 2048 Maplewood Avenue, to David Levine, son of Mrs. Sarah Levine, 4720 Dupuis Avenue, and the late Peter Levine, will take place on Sunday, January 13, at Beth Hame-

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MARRIAGES

ARLUK-SHUSTER

The marriage of Miss Roslyn Shuster, daughter of Mr. and Mrs. David Shuster, 3030 Linton Avenue, to Marvin Arluk, son of Mr. and Mrs. Paul Arluk, of Brooklyn, N. Y., was solemnized at Herzl Hall, on Saturday, December 1, at six o'clock, by Rabbi Isaac J. Teicher. The bride was given in marriage by her parents. She wore a white beaded peau de soie gown, with a moulded bodice, having a square neckline and long sleeves. The full, bouffant skirt finished in a long train. Her veil of tulle illusion was placed by a crown of seed-pearl-beads; and she carried a prayer book adorned with white orchids. Miss Phyllis Arluk, of Brooklyn, N. Y., sister of the groom, was maid of honour. She wore a rose-coloured peau de soie gown, with a full skirt. She had a beaded tiara; and carried a bouquet of pink and white roses. Debbie Schwartz, of New York, aged four years, the niece of the bride, was flower girl. She wore a full-skirted, pink, organza, party dress; and matching headband; and carried a nosegay of pink carnations. Philip Shuster, brother of the bride, was best man. Steven Greenblatt, of New York, nephew of the bride, was page boy. Standards of white, pink and aquamarine-blue carnations and roses, arranged with greenery, were the wedding flowers. An orchestra played. Afterwards, at a reception for one hundred and sixty guests, Mrs. Shuster, mother of the bride, received in a turquoise-blue, peau de soie, beaded sheath. Her hat was of the same shade. Mrs. Arluk, mother of the groom, was in a turquoise-blue, peau de soie sheath; with a hat of matching material. Each had a corsage of pink and white carnations. Mr. and Mrs. Marvin Arluk spent their wedding trip in Miami Beach, Florida, the bride departing in a white brocaded suit. They have taken up residence in Brooklyn, N. Y. Here for the marriage were: his parents; and Mr. and Mrs. Arthur Greenblatt and Steven; and Mr. and Mrs. Stanley Schwartz, and Debbie, of New York, brothers-in-law and sisters of the bride.

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Social Notes — Montreal

Mr. and Mrs. Joseph Leibovitz, 4855 Queen Mary Road, are spending a two-week holiday at the Deauville Hotel, in Miami Beach, Florida.

Mr. and Mrs. Hersh Gordon, 4 Mascot Place, Toronto, Ont., spent their wedding trip at the Nevele Country Club, in Ellenville, N. Y. Mrs. Gordon is the former Miss Molly Feldman, daughter of Mr. and Mrs. Harry Feldman, 735 Bertrand Street. Mr. Gordon is the son of Mrs. Lillian Gordon, 2895 Bathurst Street, Toronto, Ont., and the late Morris Gordon.

Issie Garfinkle, and Steven, aged ten years; and Trudy, six, 701 Bertrand Street, will spend two weeks at the Fontainebleau, in Miami Beach, Florida; and will leave to spend two weeks in Paris, France.

Mr. and Mrs. Daniel Freedman, 271 Dufferin Road, will sail on December 27, on the S.S. France from New York, for a twelve-day Bahama cruise.

Mr. and Mrs. Ben. Kaufman, 346 Dufferin Road, are taking a holiday at the Eden Roc Hotel, in Miami Beach, Florida.

Mr. and Mrs. Hyman Freedman, 4555 Cote St. Luc Road, are spending some time in New York.

Miss Judy Moscovitz, daughter of Mr. and Mrs. J. Moscovitz, 4614 Wilson Avenue, has returned via Air France, after spending six months in Italy, Spain, France, and Morocco.

Mr. and Mrs. Allan Winikoff, 5620 Emerald Avenue, spent their wedding trip at the Nevele Country Club, in Ellenville, N. Y. Mrs. Winikoff is the former Miss Sandra Shier, daughter of Mr. and Mrs. Philip Shier, 4335 Royal Avenue. Mr. Winikoff is the son of Mr. and Mrs. Eli Winikoff, 5032 Westhill Avenue.

Mr. and Mrs. Gary Trestan, 6807 Cote St. Luc Road, are in New York.

Mr. and Mrs. Ben. Mintz, 453 Dufferin Road, will spend some time in Miami Beach, Florida.

Here for the brith of Charles Arthur, son of Mr. and Mrs. Norman Small (nee Judy Joseph), 4860 Bourret Street, were: Mr. and Mrs. Carl Small, of Miami Beach, Florida, grandparents; and Mrs. Adela Lax, of Quebec City, Quebec, great-grandmother.

Mr. and Mrs. Saul Lecker, 3915 Carlton Avenue, visited their son-in-law and daughter, Dr. and Mrs. Erwin R. Brilliant (nee Barbara Lecker), and Bradley Harris, and new-born son, Todd Steven, of Brookline, Mass.

Mr. and Mrs. David Shuster, 3030 Linton Avenue, were visited by their sons-in-law and daughters: Mr. and Mrs. Arthur Greenblatt (Edith), and Steven; and Mr. and Mrs. Stanley Schwartz (Anne), and Debbie; all of New York.

Mr. and Mrs. Hersh Gordon, 4 Mascot Place, Toronto, Ont., visited her parents, Mr. and Mrs. Harry Feldman, 735 Bertrand Street.

Miss Louise Vos, 363 Bedford Park, Toronto, Ont., visited with Mr. and Mrs. M. Salzberg, 3830 Barclay Avenue.

Miss Reva Marilyn Rosenthal, daughter of Mrs. Anne Rosenthal, of Brooklyn, N. Y., and the late Irving Rosenthal, visited with Mr. and Mrs. Joseph Skolnik, 4841 Plamondon Avenue, whose son, Barry Skolnik, is her fiance.

Mr. and Mrs. Marvin Arluk, of Brooklyn, N. Y., spent their wedding trip in Miami Beach, Florida. Mrs. Arluk is the former Miss Roslyn Shuster, daughter of Mr. and Mrs. David Shuster, 3030 Linton Avenue. Mr. Arluk is the son of Mr. and Mrs. Paul Arluk, of Brooklyn.

Dr. and Mrs. Leon Friedman, of Detroit, Mich., were here for the funeral of his father, Edward Theodore Garfinkle, 5787 Plantagenet Avenue.

Mr. and Mrs. Max Sperling, and Rosalind, of London, England, will visit her brother-in-law and sister, Mr. and Mrs. Roman Faber, 5807 Hudson Avenue, and will be present at the bar-mitzvah of their nephew, Peter, who will be called to the Reading of the Law, on January 5, 1963, at Beth Zion Synagogue.

Mr. and Mrs. Louis Friedman, 5370 Lucy Place, spent their wedding trip in the Bahamas. Mrs. Friedman is the former Miss Elly Rosa Meibergen, daughter of Mrs. Chaja Meibergen, 5207 Durocher Avenue, and the late Salli Meibergen. Mr. Friedman is the son of Mr. and Mrs. Meier Friedman, 6156 Hutchison Street.

Dr. A. H. Eisen, 3982 Maplewood Avenue, visited his brother and sister-in-law, Dr. and Mrs. I. M. Eisen, 29 Glen Rush Boulevard, Toronto, Ont., and was present at the bar-mitzvah of his nephew, Leslie Peter, son of Mr. and Mrs. Henry Saperia, 174 Pannahill Road, Toronto, who was called to the Reading of the Law, at Adath Israel Synagogue.

Mrs. E. Wallage, of Amsterdam, Holland, arrived via KLM Royal Dutch Airlines to spend some time with her sister, Mrs. Chaja Meibergen, 5207 Durocher Avenue.

Mr. and Mrs. Morris Sepinwall (nee Mildred Beck), 8145 De l'Epee Avenue, celebrated their twenty-first wedding anniversary. They have a son-in-law and two daughters: Mr. and Mrs. Morty Covens (Sandra), 2895 Kent Avenue; and Sheila, aged ten years.

Mrs. Yetta Zwecker, 8430 Outremont Avenue, was in Toronto, Ont., for the bar-mitzvah of her great-nephew, David Ian, son of Mr. and Mrs. A. Kogan, 35 Alexis Boulevard, Toronto, who was called to the Reading of the Law, at Bnai Israel Beth David Synagogue.

Mr. and Mrs. M. Schwimmer, of New York, visited with Chaja Meibergen, 5207 Durocher Avenue.

In Toronto, Ont., for the bar-mitzvah of Stanley, son fo Mr. and Mrs. Benjamin Zukerman, 9 Geddes Court, Toronto, Ont., who was called to the Reading of the Law, at Adath Israel Synagogue, were: Mr. and Mrs. Samuel Lang, 4662 Esplanade Avenue, uncle and aunt; Mr. and Mrs. Samuel Reisler, 3355 Decelles Place; Mr. and Mrs. Boruch Zukerman, 5220 Jeanne Mance Street; and Mr. and Mrs. Hyman Reisler, 540 Crevier Street, cousins; and Mr. and Mrs. David Samuel, 1385 Elizabeth Street, Chomedey; Mr. and Mrs. P. Nudelman, 5850 Decelles Place; and Mr. and Mrs. Ira Cieply, 5772 Eldridge Avenue.

Mr. and Mrs. Sidney Kaufman, 2520 Noel Street, entertained sixty

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guests at an evening party at their home, in honour of Miss Sharon Levine, daughter of Mrs. Joseph Pollack, 4965 Fulton Street, and the late Louis Levine, who is the fiancee of their son, Victor Kaufman. Mrs. Kaufman wore a green floral wool sheath, made with a scooped neckline; and long sleeves. Mrs. Pollack was in a brown wool sheath; having a scooped neckline, and three-quarter-length sleeves. Miss Sharon Levine was in a beige wool sheath; having a high round neckline, and three-quarter-length sleeves. Coloured crepe paper streamers decorated the room.

Mrs. Samuel Schmerer, 6570 Westbury Avenue, gave a luncheon with seventy-five guests, in honour of Miss Myra Gwendolyn Rabinovitch, daughter of Mrs. Tillie Rabinovitch, 4372 Girouard Avenue, and the late Hyman Rabinovitch, and the fiancee of her son, Irving Schmerer. Mrs. Schmerer was in a wine-coloured knitted suit; and a black fur pill-box hat; and Mrs. Rabinovitch, a green silk suit. Each had a corsage of gold-coloured carnations. Miss Myra Gwendolyn Rabinovitch was in a beige silk sheath; and had a wristlet of beige carnations. Gold-coloured and beige chrysanthemums and carnations were used to decorate.

Mrs. J. Lober, and her daughter, Miss Helen Lober, 3485 Van Horne Avenue, gave a kitchen gadget shower, with twenty guests, to honour Miss Judith Levine, daughter of Mr. and Mrs. J. Levine, 5794 Deom Avenue, the fiancee of Charles Chrein, son of Mr. and Mrs. M. Chrein, of Brooklyn, N.Y. Mrs. Lober was in a black peau de soie sheath; Miss Helen Lober, a grey wool tweed dress; and Mrs. J. Levine, in a mink-brown silk sheath. Miss Judy Levine wore a raspberry-red crepe sheath. An arrangement of pink glad oli and carnations, and white chrysanthemums, trimmed the table.

Mrs. Tillie Rabinovitch, 4372 Girouard Avenue, entertained seventy guests at a buffet party, to celebrate the engagement of her daughter, Miss Myra Gwendolyn Rabinovitch, to Irving Schmerer, son of Mr. and Mrs. Samuel Schmerer, 6570 Westbury Avenue. Miss Rabinovitch is the daughter of the late Hyman Rabinovitch. Mrs. Rabinovitch was in a black shantung sheath; and Mrs. Schmerer, a black brocaded sheath. Miss Myra Gwendolyn Rabinovitch was in a red chiffon dress; and her corsage was of white carnations. The table centrepiece was of pink and white carnations. The marriage will take place on December 18, at Shaare Zion Synagogue.

Mrs. J. Lazar, and her daughter, Miss Barbara Lazar, 6185 Macdonald Avenue, gave a personal shower and tea with twenty-five guests at their home in honour of Miss Bernice Bernstein, daughter of Mr. and Mrs. Jack Bernstein, 8225 Stuart Avenue, the fiancee of Irving Haimovitz, son of Mr. and Mrs. Max Haimovitz, 3260 Barclay Avenue. Mrs. Lazar was in a beige knitted dress; Miss Barbara Lazar, a blue wool sheath; Mrs. Bernstein a white knitted suit; and Mrs. Haimovitz, a green knitted suit. Miss Bernice Bernstein was in a grey and black checked woollen dress. The table arrangement was of pink roses and white carnations. The marriage will take place on February 24, at Shomrim Laboker-Beth Yehuda-Shaare Tefillah Synagogue.

Mr. and Mrs. Abe Dankoff, 2980 Brighton Avenue, celebrated the bar-mitzvah of their son, Marvin, who was called to the Reading of the Law, at Young Israel Synagogue. He is the brother of Peter, aged eleven years; grandson of Mr. and Mrs. Harry Dankoff, 6525 Wilderton Avenue; and of Mr. and Mrs. Abraham Dankoff, 5854 Decelles Place. Kiddush was observed. The following evening, Mr. and Mrs. Dankoff were hosts to two hundred and fifty guests at a dinner-dance, in the Synagogue hall. Mrs. Dankoff wore a white beaded peau de soie gown. Mrs. Abraham Dankoff was in a pink lace gown. Mrs. Harry Dankoff, the grandmother, was unable to be present. Those who lit the candles were: Sharleyne Dankoff, Gerald Dankoff, Sharon Beck, Sheldon and Manuel Lefstein, and Shirley Anne Dunn, cousins of the bar-mitzvah boy; and Peter, Marvin's brother; and Karen and Sandra Singerman; Marvin Mallen, Irvin Levy, Norman Ship, and Norman Segal. Seated at the head table with the family were: Rabbi Mendell Lewittes, Cantor and Mrs. G. Berkovits, and George Applebaum, uncle. The bar-mitzvah boy spoke; and Rabbi Mendell Lewittes asked the blessing over the challah. Arrangements of gold-coloured and brown chrysanthemums decorated the table.

Mr. and Mrs. Abe Liberman, 3921 Linton Avenue, gave a dinner dance, with seventy guests present, at Herzl Hall, to celebrate the engagement of their daughter, Miss Sandra Liberman, to Stanley Saltzman, son of Mrs. Tillie Saltzman, 5490 Lemieux Avenue, and the late M. Saltzman. Miss Liberman is the sister of Miss Judy Liberman. Mrs. Liberman received in a black gown of chiffon, with a gold-coloured, brocade bodice; scooped neckline; short sleeves; and A-line skirt with two floating panels at the front. Her corsage was of mauve orchids. Mrs. Saltzman was in a brown, embossed silk sheath; with round neckline; and short sleeves; and her flowers were a corsage of yellow Talisman roses. Miss Sandra Liberman wore a black, crepe sheath, trimmed with satin at the round-neckline; and had a corsage of mauve orchids. Mr. Liberman asked a blessing over the challah. The table was trimmed with a square, white cake topped with a miniature, pink, heart-shaped cake; and red and white carnations, chrysanthemums, and gladioli. Mr. and Mrs. A. Liberman, who celebrated their twenty-third wedding anniversary that evening, were honoured with a blue and white anniversary cake lit with blue candles. Movies were taken. Mrs. H. Snyder, of Ottawa, Ont., aunt of the bride-to-be, was here for the occasion.

Mr. and Mrs. Charles Carroll, 2182 Noel Street, celebrated the bar-mitzvah of their son, Benjamin, who was called to the Reading of the Law, at Beth Ora Synagogue. He is the brother of Debbie, aged ten years; and Janice, four; grandson of Mrs. Sonia Milgram, of that address, and the late Jack Milgram; and of the late Mr. and Mrs. B. Carroll. Kiddush was observed. Afterwards, Mr. and Mrs. Carroll were hosts to two hundred and seventy guests at a dinner-dance in the Synagogue hall. Mrs. Carroll was in a white ribbon and lace dress, with gold-coloured threading; and fashioned with an A-line skirt. Mrs. Milgram, grandmother, wore a black silk sheath; and had a corsage of white roses. Those who lit the candles were: Mr. and Mrs. M. Karol, Mr. and Mrs. I. Rimoin, Mr. and Mrs. H. Resnick, of Philadelphia, Pa.; Misses Ida Caroll and Gertrude Caroll, great-uncles and great-aunts; Mrs. Sonia Milgram, grandmother; Mr. and Mrs. M. Hyman, Mr. and Mrs. S. Goldenberg, Mr. and Mrs. M. Ellenbogen, Mr. and Mrs. Harry Milgram, Lea Halpern, of New York, uncles and aunts; Mr. and Mrs. M. Marcovitch, of Edmonton, Alberta; Mr. and Mrs. J. Kleinstein, of Oakville, Ont.; Debbie and Janice, Benjamin's sisters; and Benjamin, and his parents. Seated at the head table with the family were: Rabbi Morris Halpern, and Reverend A. Kenner. The bar-mitzvah boy spoke, and Rabbi Halpern asked the blessing over the challah. Harry Milgram, uncle, acted as master of ceremonies. A blue and white bar-mitzvah cake, and arrangements, of red and white carnations, and gladioli, were used to decorate. Here for the celebration were: Mr. and Mrs. H. Finkenthal, Mr. and Mrs. Sydney Forer, Mr. and Mrs. Samuel Hartzman, and Mr. and Mrs. L. Payne, all of Toronto, Ont.

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MARRIAGES

GREEN-KLIOTH

The marriage of Miss Elana Klioth, daughter of Mr. and Mrs. Benjamin Klioth, 5492 Trans Island Avenue, to Irwin Jerome Green, son of Mr. and Mrs. Samuel Green, 90 St. Catherine Road, was solemnized in the Chapel of Shaare Zion Synagogue, on Sunday, September 23, at half-past two o'clock, by Rabbi Maurice S. Cohen. The bride was given in marriage by her parents. She wore a short gown of white peau de soie, cut with a fitted bodice; a square neckline; full skirt; and its own jacket which was embroidered with silver-coloured embroidery. Her veil of tulle illusion was topped by a matching pill-box hat; and she carried a prayer book with white orchids. Miss Rhona Green, sister of the groom, was maid of honour, and wore a white, silk sheath; with a matching hat. Peter Green was best man for his brother. Mrs. Klioth, the bride's mother, wore a beige peau de soie

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sheath; with a matching hat; and her corsage was of white orchids. Mrs. Green, the groom's mother, was in a white peau de soie sheath; and her hat matched it; with a corsage of pink orchids. That evening, a buffet supper, with one hundred and seventy guests present, was held at the home of the groom's parents. Mrs. Klioth wore a gold-coloured and beige brocaded sheath. Mrs. Green, the groom's mother, wore a turquoise-blue, chiffon sheath. Mr. and Mrs. Irwin Jerome Green spent their wedding trip at the Nevele Country Club, in Ellenville, N. Y., the bride travelling in a red, knitted suit; with a corsage of white orchids. They have taken up residence at 5525 Trent Road. Mr. and Mrs. J. Aranoff, of New York, were present at the wedding.

FRIEDMAN-MEIBERGEN

The marriage of Miss Elly Rosa Meibergen, daughter of Mrs. Chaja Meibergen, 5207 Durocher Avenue, and the late Salli Meibergen, to Louis Friedman, son of Mr. and Mrs. Meier Friedman, 6156 Hutchison Street, took place at Adath Jeshurun Hadrath Kodesh Synagogue, on Sunday, September 2, at half-past six o'clock. Rabbi Israel L. Hausman officiated, assisted by Cantor J. Wieder. The bride was given in marriage by A. Bolker; and her mother. She wore a white, peau de soie gown, appliqued with lace and seed-pearl-beads, cut with a fitted bodice; scooped neckline; long sleeves; and full skirt ending in a long train. Her veil of tulle illusion was held in place by a matching, pill-box hat; and she carried a cascade of white carnations. Mrs. Edward Katz, sister of the groom, was matron of honour, wearing a blue chiffon gown which was made with a full skirt; also a matching, pill-box hat; and carried pink and white carnations. Sarah Furer, and Sylvia Maliniak, both aged ten years, were junior bridesmaids, wearing blue organza dresses, made with full skirts; also matching bandeaux in their hair; and carried nosegays of pink carnations. Franceen Freedman, aged three years, niece of the groom, was flower girl. She wore a blue organza party dress; with a matching head-band; and carried a nosegay of pink carnations. Ben. Friedman was best man for his brother. The ushers were: Edward Katz, brother-in-law of the groom; Jerry Yellin, Nathan Pultuskier, Edward Mercer, Max Blitz, David Katz, nephew of the groom; and Nathan Laufer. Shloime Katz, nephew of the groom, was page boy. Pink and blue carnations, roses, and gladioli, arranged in standards were the wedding flowers. The wedding music was played by an orchestra. Afterwards a reception for three hundred guests was held in the Synagogue hall. Mrs. Meibergen, mother of the bride, wore a blue, beaded, peau de soie sheath; with a hat of the same shade. Mrs. Friedman, the groom's mother, was in a blue, peau de soie, beaded sheath; with matching hat. Each had a corsage of mauve orchids. Mr. and Mrs. Louis Friedman spent their wedding trip in the Bahamas, the bride departing in a white linen suit. They have taken up residence at 5370 Lucy Place. Here for the marriage were: Mrs. E. Wallage, of Amsterdam, Holland, aunt of the bride; Mr. and Mrs. M. Schwimmer, of New York; and Miss Louise Vos, of Toronto, Ont.

MORRIS-ROSENBERG

The marriage of Miss Bertha Rosenberg, daughter of Mr. and Mrs. I. Rosenberg, 3385 Barclay Avenue, to Frank Morris, son of the late Mr. and Mrs. A. Morris, took place at Beth Hamedrash Hagadol Synagogue, on Sunday, December 9, at half-past six o'clock. Rabbi Lester R. Rosner officiated. The bride was given in marriage by her parents. Her white, beaded, peau de soie gown was designed with a fitted bodice; having a square neckline and long sleeves. The full skirt finished in a long train. Her veil of tulle illusion was draped to a crown of seed-pearl-beads; and she carried a bouquet of white roses. Miss Fay Sobel, as maid of honour, was in a blue peau de soie and white lace gown, having a white lace bodice; and a full, peau de soie skirt. She had a matching pill-box hat; and carried a cascade bouquet of yellow and blue-tinted roses. Esther Lerner, aged eleven years, as junior bridesmaid for her aunt, was in a blue organza dress, having a full skirt. She had a bandeau of yellow and white carnations; and carried a nosegay to match. Sheila Medjuck, and Arlene Rosenberg, aged ten years, nieces of the bride, were flower girls, dressed alike in blue organza party dresses; with bandeaux of yellow and white carnations. They each carried a basket of matching flowers. Daniel Villa was best man. The ushers were: Jack Rosenberg, Joseph Rosenberg, and Abe Rosenberg, brothers of the bride; Michael Medjuck, and Abe Lerner, brothers-in-law of the bride; and Robert Gee. Standards of white, blue and yellow carnations, roses, and gladioli, arranged with greenery, were the wedding flowers. An orchestra played. Afterwards, a reception for two hundred guests was held in the Synagogue hall. Mrs. Rosenberg, the bride's mother, was in a blue, peau de soie, beaded sheath gown, having a matching overskirt. She had a matching crown headdress. Mr. and Mrs. Mendel Shear gave the groom in marriage. Mrs. Shear, who received with Mrs. Rosenberg, was in a blue lace sheath; with a matching hat. Each had a corsage of pink roses. Mr. and Mrs. Frank Morris spent their wedding trip in Nassau, the bride departing in a brown wool suit. They have taken up residence at 4680 Bourret Street. Here for the marriage were: Mr. and Mrs. E. Lash, uncle and aunt of the bride; and Mr. and Mrs. M. Shuster, cousins of the bride, all of Toronto, Ont.; Mr. and Mrs. S. Budovitch, of Fredericton, N. B., and Mr. and Mrs. S. Tucker, of Boston, Mass., uncle and aunt of the bride.

GORDON-FELDMAN

The marriage of Miss Molly Feldman, daughter of Mr. and Mrs. Harry Feldman, 735 Bertrand Street, to Hersh Gordon, son of Mrs. Lillian Gordon, 2895 Bathurst Street, Toronto, Ont., and the late Morris Gordon, was solemnized at Shaare Zion Synagague, in Montreal, on Sunday, November 4, at six o'clock, by Rabbi Maurice S. Cohen, assisted by Cantor Solomon Gisser. The bride was given in marriage by her parents. She wore a white beaded peau de soie gown. The fitted bodice was arranged with a scalloped, V-neckline, appliqued with seed-pearl-beads and lace; and short sleeves; and the full skirt had a long train. Her veil of tulle illusion was draped to a crown of brilliants; and her bouquet was of white orchids. Mrs. Albert Schnell, of Toronto, Ont., sister of the groom, wore a pink peau de soie gown, with a bell-shaped skirt; with a matching crown; and carried a cascade bouquet of pink and white roses. Misses Rosalind Schaffer, and Betty Zinman, cousin of the bride, as bridesmaids, were dressed alike in pink peau de soie gowns; made with full skirts. They had matching crowns; and carried bouquets of pink and white carnations. Irving Feldman was best man for his brother. Standards of pink and white carnations, roses, and gladioli, arranged with greenery, were the wedding flowers. An orchestra played. Afterwards, a reception for one hundred and fifty-five guests was held in the Synagogue hall. Mrs. Feldman, mother of the bride, was in a pink-mauve, beaded, peau de soie sheath; the skirt having panels at the back. Her hat was of the same shade. Mrs. Gordon, the groom's mother was in a pink beaded peau de soie sheath; and her hat matched it. Each had a corsage of pink and white orchids. Mr. and Mrs. Hersh Gordon spent their wedding trip at the Nevele Country Club, in Ellenville, N.Y. They have taken up residence at 4 Mascot Place, Toronto, Ont. Here for the marriage were: Mr. and Mrs. Aaron Tissel, Dr. and Mrs. B. Shostack, and Mr. and Mrs. Leo Pelchovitz, all of Toronto, Ont.

BIRTHS

Born, to Mr. and Mrs. Henry Werner (nee Suzie Lang), 2415 West Hill Avenue, on November 15, at the Reddy Memorial Hospital, a daughter, Tina Ellen; granddaughter of Mr. and Mrs. E. Lang, 2413 West Hill Avenue; and of Mr. and Mrs. S. Werner, 5399 Coolbrook Avenue.

Born, to Mr. and Mrs. Theodore Quint (nee Arlene Hollinger), 924 Dunlop Avenue, on November 4, at Reddy Memorial Hospital, a son, Lewis Charles; brother of Steven, aged ten years; and Harriet, seven and one-half; grandson of Mrs. Esther Quint, 922 Dunlop Avenue, and the late L. Quint; and of Mr. and Mrs. George Hollinger, 5160 Hampton Avenue. Godparents are: Robert Shapiro of Montreal; and Mrs. G. Rauch, 5148 Rosedale

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Avenue, cousin. Jack Quint, 1540 Lajoie Avenue, uncle, held the baby during the ceremony.

Born, to Mr. and Mrs. Stanley Rabinovitch (nee Beatrice Zaitlin), 3927 La Peltrie Street, on November 27, at the Jewish General Hospital, a daughter, Carolyn; sister of Shelley, aged five and one-half years; granddaughter of Mr. and Mrs. Matthew Zaitlin, 4884 La Peltrie Street; and of Mr. and Mrs. Louis Rabinovitch, 7085 Fielding Avenue; great-granddaughter of Mrs. C. Berlin, 6825 Somerled Avenue; and of Mrs. C. Madzel, of Venice, Calif.

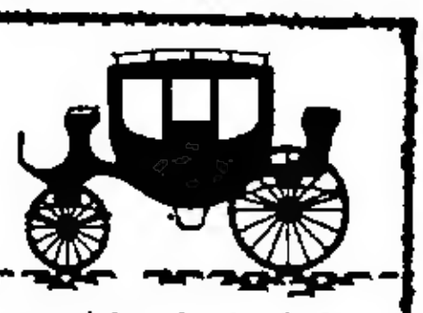
Born, to Mr. and Mrs. Percy Rashcovsky (nee Mollie Borek), 2695 Goyer Avenue, on October 24, at the Royal Victoria Hospital, a daughter, Robin Shari; granddaughter of Mr. and Mrs. Samuel Borek, 2090 Johnson Street; and of Mrs. Israel Litvack, 5429 Durocher Avenue; and of Jack Rashcovsky, 898 Grou Street; great-granddaughter of Mr. and Mrs. A. Shwitzman, 2215 Clinton Avenue; and of Mrs. J. Rashcovsky, 898 Grou Street.

Born, to Mr. and Mrs. Martin Berke (nee Brenda Myrans), 1130 Raynold Street, Chomedey, on November 27, at the Jewish General Hospital, a son, Colin; grandson of Mr. and Mrs. Charles Myrans, 1075 Notre Dame Street, Chomedey; who are the godparents; and of Mr. and Mrs. William Berke, 4966 Jean Brillant Avenue; great-grandson of Mrs. S. Krister, of London, England; and of Mrs. G. Stepman, of Montreal. William Berke, grandfather, held the baby during the ceremony.

Born, to Mr. and Mrs. Melvin Blanshay (nee Florence Singer), 715 Caven Circle, on December 4, at the Jewish General Hospital, a daughter, Carol Ann; sister of Marlene Mavis, aged three years; granddaughter of Mrs. Laura Singer, 4890 Bourret Street; and of Mrs. Samuel Eisenstadt, of New York; great-granddaughter of Mrs. Rose Goldstein, 6585 Victoria Avenue.

Born, to Mr. and Mrs. Michael Michalofsky (nee Rita Wexler), 6345 Trans Island Avenue, on November 7, at the Jewish General Hospital, a daughter, Shifra Marcia; granddaughter of Mrs. Renee Wexler, of Montreal, and the late M. J. Wexler; and of the late Mr. and Mrs. George Michalofsky.

Born, to Mr. and Mrs. William Silverman (nee Flora Wolman), 6695 Hudson Road, on November 10, at the Jewish General Hospital, a daughter, Rhonda; granddaughter of Mr. and Mrs. Edward Wolman, 5854 Hutchison Street; and of Mr. and Mrs. Samuel Silverman, 895 Stuart Avenue; great-granddaughter of Mrs. H. Schneider, 5242 King Edward Avenue.



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DEATHS

Samuel Kaplin, 8061 Querbes Avenue, died accidentally on Wednesday, November 21. He is survived by his wife, Mrs. Bertha Cohen; two sons: Herbert Kaplin, of Los Angeles, Calif.; Sydney Kaplin, 10 Banstead Road, Montreal; two daughters: Mrs. Jack Halpern (Millie), 5624 Rand Avenue; Mrs. Ena Ryant, 3981 Barclay Avenue; and eight grandchildren: William, and Ricky Halpern; Leonard, and Susan Ryant; Helen, Michael, Richard, and Erle, children of Mr. and Mrs. Sydney Kaplin. Funeral services took place from Paperman's. Dr. Chaim N. Denburg, Rabbi, officiated. Burial was at King Edward Sick Benefit Society Cemetery.

Edward Theodore Garfinkle, 5787 Plantagenet Avenue, died suddenly on Tuesday, November 27, at the Queen Elizabeth Hospital, at the age of seventy years. He is survived by his wife, Mrs. Ida Rosenberg Garfinkle; two sons: Hershel Garfinkle, 1000 Pratt Avenue; Dr. Leon Friedman, of Detroit, Mich.; two daughters: Mrs. Moe Steinberg (Charlotte), 5613 Borden Avenue; Mrs. Gordon Vineberg (Irma), 870 Rockland Avenue; seven grandchildren: Lori Ann Garfinkle; Allan and Jeffrey Friedman; Eric, Norman, and Abbey Steinberg; Karen Vineberg; three brothers: Maurice Garfinkle, 505 Roslyn Avenue; Mark Garfinkle, 6410 Macdonald Avenue; Philip Garfinkle, 1 Douglas Avenue; and three sisters: Mrs. Sarah Levy, 433 St. Joseph Boulevard West; and Misses Jennie and Esther Garfinkle, 5050 Clanranald Avenue. Funeral services took place from Temple Emanu-El. Dr. Harry J. Stern, Rabbi, officiated. Burial was at Temple Emanu-El section of Mount Royal Cemetery. Mr. Garfinkle was an honorary trustee of Temple Emanu-El, and a past treasurer; and he was a past president of Bnai Brith, where he served as a governor. He was a governor of the Y.M.-Y.W.H.A. He served with the Canadian Army in both world wars and had been transportation chairman for troop shows with the reserve army during World War II. He was an active sportsman and a director of Hillsdale Golf and Country Club; and Cache Fish and Game Club.

Mrs. Mirel Deitcher Richler, 6062 Wilderton Crescent, the widow of Yancov Simcha Richler, died on Saturday, November 10, at the Jewish General Hospital. She is survived by seven sons: Michael Richler, 607 Kensington Avenue; Louis Richler, 765 Bertrand Street; Moses Richler, 2520 Badeaux Street; Fred Richler, 111 Finchley Road; Lionel Richler, 390 Dufferin Road; Bernard Richler, 5752 MacAlear Street; Myer Richler, 5716 Leger Avenue; two daughters: Mrs. M. Wigdor (Ida), 6062 Wilderton Crescent; Mrs. M. Garmaise (Ann), 6040 Wilderton Crescent; twenty-four grandchildren: Judith, Linda, Laurie, and Jonathan, children of Mr. and Mrs. Michael Richler; Edward, and Howard, sons of Mr. and Mrs. Louis Richler; Sharron, and Vivian, daughters of Mr. and Mrs. Moses Richler; Paul, Ronald, and Jason, sons of Mr. and Mrs. Fred Richler; Sheila, and Jerry, children of Mr. and Mrs. Lionel Richler; Gail, and Debbie, daughters of Mr. and Mrs. Bernard Richler; Janet, Martin, and Nancy, children of Mr. and Mrs. Myer Richler; Philip, Golda, and David Wigdor; Mrs. Michael Och (nee Golda Garmaise), Michael, and Gordon Garmaise; two great-grandchildren: Jonathan, and Daniel Och; four brothers: Daniel Deitcher, 635 Bloomfield Avenue; Jack Deitcher, 287 Querbes Avenue; Isaac Deitcher, 5201 Montclair Avenue; Lionel Deitcher, 4845 Carlton Avenue; and a sister, Mrs. Basha Barbis, 6100 Wilderton Avenue. Funeral services took place from Paperman's. Rabbi Mendell Lewittes officiated, assisted by Rabbi L. Kramer. Burial was at Chevra Mishnais Cemetery.

Morris Moscovitch, 691 Victoria Avenue, died at his home on Tuesday, November 6. He is survived by his wife, Mrs. Anna Miller Moscovitch; two sons, Saul Moscovitch, and David Moscovitch, both of that address; a daughter, Mrs. Arthur Bronstein (Barbara), 5703 Eldridge Avenue; a grandson, Stephen Bronstein; and three sisters: Mrs. Max Gold (Mamie), 4582 Stanley Weir Street; Mrs. Lazar Rosemarin (Jessie), 416 St. Joseph Boulevard West; and Mrs. David Felsher (Sadie), 5335 Prince of Wales Avenue. He was the father of the late Bram Moscovitch; and the brother of the late Mrs. Annie Jazaroff. Funeral services took place from Paperman's. Rabbi Wilfred Shuchat officiated. Burial was at Shaar Hashomayim Cemetery.

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MONTREAL MEETINGS

★HOSPITAL OF HOPE★

Unit meeting on Monday, December 24, at 2.00 p.m., is: Yoisef and Chasia Pinsky, at the home of Mrs. E. Litwack, 5711 Hutchison Street; at 8.00 p.m., Yitzchoch Raizel Golick, at the home of Mrs. A. Purzycki, 5610 Clanranald Avenue. Unita meeting on Tuesday, December 25, at 8.00 p.m., are: Fraid-Phil. Cohen at the home of Mrs. H. Myerson, 397 St. Joseph Boulevard West; Chaim Revzen Junior, at the home of Mrs. J. Ross, 5002 La Peltrie Street. Units meeting on Wednesday, December 26, at 2.00 p.m., are: Baker-Kolker, at the home of Mrs. Rose Ichel, 5100 De Courtral Avenue; I. J. Borrin, at the home of Mrs. L. Silverman, 4700 Bourret Avenue. Rochel Fruma Takefman Unit met at the home of Mrs. S. Smith, 4787 Victoria Avenue.

★TEMPLE EMANU-EL★

Dr. Harry J. Stern, Rabbi: At the Sisterhood donor luncheon, Mrs. Isidore H. Morrell, president, presided. The opening prayer was given by Mrs. Gustave G. Gray. An additional patroness is Mrs. Paul Salzman; and donors: Mesdames H. Adelstein, S. Chait, M. Garfinkle, H. Herschorn, S. Issenman, B. Jonas, H. Kasirer, L. Kelsey, M. Kert, D. Kobernick, I. Kursbatt, R. Kramer, E. Kruger, M. Lands, L. Lutsky, H. Leyetus, A. Lessor, L. Libman, J. M. Loebel, L. Lobel, S. Kramer, S. Levine, J. Markow, I. Magil, P. Marsh, S. Marsh, L. Mayers, L. Melzack, D. Metrick, J. Messing, H. Morris, T. Nashman, A. Ofshitzer, H. Prinsky, J. Portnuff, N. Phillips, L. Quint, R. Ritz, A. Rudnikoff, H. J. Richstone, J. D. Roston, M. Rubin, S. Rosenberg, M. Rosenstone, M. Rothman, C. Rothschild, J. Schinasi, J. Secter, M. E. Singer, M. Silverstein, M. Smiley, A. V. Simon, A. Silverstone, I. Solowey, H. Stern, T. Shustack, M. Toker, S. Tomarkin, B. Tritt, I. Rudberg, H. Ulrich, I. Ullman, G. Vitek, R. Wiener, B. Weider, J. Wener, J. Wexler, T. Wohl, W. Zack, Harry Wolfe, Horace Wolfe.

★Mr. and Mrs. Robert L. Shurr, of New York, are in Montreal, the guests of Mr. and Mrs. Arthur I. Stern, 6379 DeVimy Avenue, for the reunion of Camp Algonquin, at the De Sola Club, on December 24. Mr. and Mrs. Bernard Zimmer of Baldwin, Long Island; Dr. and Mrs. J. Rosenstein, Miss Marla Rosenstein and Howard Rosenstein of Saranac Lake, N. Y.; Mrs. Helen Kronish of Bronx, N. Y.; James Wasserman of Scarsdale, N. Y.; Jerry Newman, Louis Schere, Peter Davis, of Brooklyn, N. Y.; and the Misses Carol Zimmer, Ronnie Zimmer, Leslie Osterweil, Helene Chernoff, Robin Beener, Joan Lyons, Marian Feigin, will be present. Mr. Shurr and Mrs. Arthur I. Stern (Lee), are co-directors of the camp.

★ HOME FOR AGED ★

B. and S. Steinhouse Ladies' Auxiliary of the Maimonides Hospital and Home For The Aged meets on December 26, at 2.30 p.m., at 4373 Esplanade Avenue. Mrs. H. Shuster will be hostess. Refreshments. Mrs. D. Cohen, president, will preside.

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DEATHS

Mrs. Bella Lerner Litner, 5603 Randall Avenue, the widow of Samuel Litner, died suddenly at her home on Tuesday, November 13, at the age of ninety years. She is survived by a son, David Litner, 4012 Marlowe Avenue; six daughters: Mrs. Morrie Levy (Faigy), 690 Aberdeen Avenue; Mrs. Jules Faison (Dolly), of Pointe Claire, Quebec; Mrs. Barnet Nusselman (Betty), 5751 Cote St. Luc Road; Mrs. Louis Silverstone (Sophie), 117 Finchley Road; Mrs. Tim Rosen (Pearl), 5603 Randall Avenue; Miss Gertrude Litner, of Montreal; eleven grandchildren: Monty, Peter, and Stanley Silverstone; Gerald, and Stephen Levy; Mrs. A. Colton (nee Sandra Nusselman), and Teresa Nusselman; Joseph Litner and Miss Bluma Litner; Jack Rosen, and Miss Anne Rosen; two great-grandsons: Howard Stephen Colton; and David Stuart Levy; a brother, Samuel Lerner, of Montreal; and a sister, Mrs. Ray Grosser, 7518 Guelph Road. Funeral services took place from Paperman's Rabbi David Roth officiating. Burial was at Chevra Kadisha-Bnai Jacob Cemetery. Mrs. Litner was born in Russia and came to Montreal from that country seventy-five years ago and had lived here ever since. She met her late husband, Samuel Litner here and they were married in Montreal in 1893. He died in 1944. Mrs. Litner was one of the founders of the Sarah Lerner Circle, an organization known for its charitable and community efforts.

Mrs. Rebecca Simon Ralph, of Montreal, the widow of Rubin Ralph, died on Saturday, November 10, at the age of ninety-seven years. She is survived by four sons: Jack Ralph, 6220 Westbury Avenue; Nathan Ralph, 4850 Cote St. Luc Road; Frank Ralph, 5762 Glenarden Avenue; Harry Ralph, of Miami, Florida; a daughter, Mrs. Fanny Lipsin, of Los Angeles, Calif.; sixteen grandchildren; Mrs. Bernard Perlmutter (Eleanor), and Maxwell Ralph, children of Mr. and Mrs. Jack Ralph; Mrs. E. Katz (Evelyn), and Bernard Ralph, children of Mr. and Mrs. Nathan Ralph; Stanley and Brian Ralph, sons of Mr. and Mrs. Frank Ralph; Mrs. M. Gittleson (Lorna), and Teddy Ralph, children of Mr. and Mrs. Harry Ralph; Mrs. Anita Miller, Mrs. S. Chait (Evelyn), Jack and Aaron Lipsin, children of Mrs. Fanny Lipsin; and twenty-five great-grandchildren. Funeral services took place from Paperman's. Rabbi David Roth officiated. Burial was at Chevra Kadisha-Bnai Jacob Cemetery.

Issie Wachman, of New York, formerly of Montreal, died on Friday, November 9, in New York, at the age of fifty-four years. He is survived by his wife, Mrs. Pearl Wachman; three sons: Stephen and Allan Wachman, of New York; Arnold Wachman, 1255 Carol Crescent; a daughter, Mrs. S. Hornstein (Regina), 2350 Nantel Street; three grandchildren: Robin, Shelley, and Maxine Hornstein; his parents, Mr. and Mrs. Z. Wachman, 4615 Wilson Avenue; a brother, S. Wachman, 1295 Allan Avenue, Chomedey; and two sisters: Mrs. N. Naimark (Lillie), 7920 Kingsley Avenue; and Mrs. J. Krakower (Yetta), 5160 Macdonald Avenue. Burial took place at the Beth Moses Cemetery, in New York.

Dr. Moses Israel Golt, 4828 Isabella Avenue, died on Saturday, November 24, at the Jewish General Hospital, at the age of sixty-four years. He is survived by his wife, Mrs. Freda Goldensweig Golt; a son, Melville Golt, 5184 Westbury Avenue; two daughters: Mrs. Perry Cohen (Sheila), 4545 Walkley Avenue; Miss Helen Golt; four grandchildren: Barbara, Joann, and Robin Golt; and Kathy Cohen; two brothers: Samuel Golt, 6203 King Edward Avenue; Charles Golt, 5630 Macdonald Avenue; and two sisters: Mrs. R. Cohen (Rose), 5460 Cranbrook Avenue; and Mrs. E. Cossman (Belle), 5707 Leger Avenue. Funeral services took place from Paperman's. Rabbi David Roth officiated, assisted by Reverend A. H. Greenberg. Burial was at Chevra Kadisha-Bnai Jacob Cemetery. Born in Kingston, Ont., Dr. Golt was a graduate of McGill University with a Bachelor of Arts degree; and graduated from McGill University, Faculty of Medicine. He had been associated with the Jewish General Hospital since its founding. In 1959, he received a citation from the hospital for twenty-five years of service. Dr. Golt was a member of Chevra Kadisha-Bnai Jacob Synagogue; the Montreal Medico-Chirurgical Society; the College of Physicians and Surgeons; the Montreal Medico-Clinical Society; the College of General Practice of Canada; and the Association of Generalists of the Medical District of Montreal. He was in practice for forty years, and also gave free service for many years at Herzl Dispensary.

Mrs. Molly Weitzman Seltzer, 4627 Decarie Boulevard, the widow of Louis Seltzer, died on Tuesday, November 13, at the Royal Victoria Hospital. She is survived by two sons: Samuel Seltzer, 5575 Alpine Avenue; Phillip Seltzer, of Los Angeles, Calif.; three daughters: Mrs. W. Greenberg (Jennie), 5065 Cumberland Avenue; Mrs. B. Millman (Sarah), 3880 Linton Avenue; Mrs. B. Bhereur (Betty), 4755 St. Kevin Avenue; eleven grandchildren: Mrs. S. Berger (Joyce); Norman Seltzer, Nelson Seltzer, and Miss Harriet Seltzer, children of Mr. and Mrs. Samuel Seltzer; Miss Louise Seltzer, daughter of Mr. and Mrs. Phillip Seltzer; Mrs. F. Handman (nee Frima Greenberg); David, Jerry, and Cheryl Millman; Harvey, and Susan Bhereur; and ten great-grandchildren: Linda, and Lorraine Berger; Michael, Wendy, Bonnie, and Kathy, children of Mr. and Mrs. Norman Seltzer; Joanne, and Harold, children of Mr. and Mrs. Nelson Seltzer; Steven, and Harley, children of Mr. and Mrs. Harvey Bhereur. Funeral services took place from Paperman's. Dr. Chaim N. Denburg, Rabbi, officiated, assisted by Cantor S. Gisser. Burial was at Memorial Park Cemetery.

Mrs. Rachel Feller Mazer, 2660 Goyer Avenue, died on Wednesday, November 28, at the Hospital of Hope. She is survived by her husband, Issie Mazer; two sons: Paul Silver, 2502 Bedford Road; Jim Silver, 1973 Mayfield Avenue; five grandchildren: Mrs. Hyman Bierbrier (Isabelle), 2660 Kent Avenue, Leonard Silver, and Francine, children of Mr. and Mrs. Paul Silver; Steven, and Ilana, children of Mr. and Mrs. Jim Silver; and a brother, Solomon

Feller, 3965 Plamondon Avenue. Funeral services took place from Paperman's, Rabbi Solomon J. Spiro officiated. Burial was at Victoria Hebrew Sick Benefit Society Cemetery.

BIRTHS

Born, to Dr. and Mrs. Erwin R. Brilliant (nee Barbara Lecker, formerly of Montreal), of Brookline, Mass., on November 29, at the Richardson House, Boston Lying In Hospital, there, a son, Todd Steven; brother of Bradley Harris, aged two and one-half years; grandson of Mr. and Mrs. Saul Lecker, 3915 Carlton Avenue; and of Mr. and Mrs. Philip Brilliant, of Milford, Mass.

Born, to Mr. and Mrs. Braham H. Laing (nee Thelma Bogante), 5706 Whitehorne Avenue, on November 21, at the Royal Victoria Hospital, a daughter, Lisa Susan; sister of Donna, aged five years; and Joanne, four; granddaughter of Jack Bogante, Q.C., and Mrs. Bogante, 4252 Hingston Avenue; and of Mr. and Mrs. Joseph S. Laing, 5235 Cote St. Luc Road; great-granddaughter of Mrs. M. Bogante, 5591 Bradford Place.

Rabbi Spoke 14 Languages, Was Specialist In Greek

Dr. Sidney S. Tedesche, rabbi emeritus of Union Temple, 17 Eastern Parkway, Brooklyn, N.Y., who died in Hollywood, Florida at the age of seventy-two years, was director of Union Temple from 1929 until his retirement in 1954. In 1953, he had received a life post with his temple, one of the largest Reform congregations in Brooklyn.

He was born in Elmwood Place, Ohio, and graduated from the University of Cincinnati, says the New York Times. He was ordained in 1913 at Hebrew Union College, where he received an honorary D.D. degree in 1954. He earned a Ph.D. degree from Yale University in 1928, and an LL.B. degree from St. John's University in 1938.

Rabbi Tedesche served as rabbi of Brith Sholom Congregation in Springfield, Ill., from 1913 to 1916; Beth El, Providence, R.I., 1916 to 1918; Beth El, San Antonio, Tex., 1919 to 1923; and Mishkan Israel, New Haven, 1923 to 1929.

A specialist in Alexandrian Greek literature, he translated the First and Second Books of the Maccabees, and the Book of Esdras, Jewish apocryphal literature. He was the author of "Jewish Champions of Religious Liberalism."

Rabbi Tedesche had been a leader in Brooklyn interfaith activities. He was a former trustee of the Brooklyn Public Library and former grand chaplain of the New York Masonic Lodge. He also was a former president of the Association of Reform Rabbis, and a member of Phi Beta Kappa. He spoke fourteen languages and had been an amateur photographer.

Surviving are his widow, the former Miss Irma Goldman; two daughters, Mrs. Jeanne Williams, of Princeton, N.J.; and Mrs. Carol Simon, of New York; and five grandchildren.

Who Retained America's Cup? A Jewish Skipper, And At The Snootiest Club

BY JIM MURRAY, SPORTS COLUMNIST OF THE LOS ANGELES TIMES

The U.S. retained the America's Cup with a display of superior seamanship in the waters off Newport, R.I., once sailed only by Yankee sea captains and men named Morgan and Vanderbilt. What gratified me was that the skipper, representing the snootiest yacht club in all America, if not the world, was Jewish — Emil (Bus) Mosbacher.

The reasons for my especial satisfaction are a bit complicated; so I will begin at the beginning. It was 15 years ago that our little baby, then only a year old, ran through the living room of our apartment, clutching a white elephant wedding gift we thought we had hidden away — a cream pitcher. He tripped. There was a sickening crash. His face was buried in the broken glass.

It was the kind of accident that happens to every family but with our first-born we were frantic. The drive to the receiving hospital was a nightmare. The next day, we brought him to our pediatrician, one of those stuffy popinjays the medical schools were turning out those war years at the taxpayers' expense and who looked at little children as just another impersonal battlefield dispensary case. "What were you doing with a cream pitcher?" was his first question. "My, you'll have quite a scar," was his next contribution to our peace of mind. I snatched the baby off the table.

At home, I had no way to turn. When the phone rang it was my city editor, Jim Richardson. "Take him to Dr. Joe," he told me as if he were ordering me to cover a fire.

And that was how we met Dr. Joe, a saint in our house who saved a little boy's mouth and a mother's sanity. I won't go into the innumerable operations, the time the baby ripped all the stitches out of his mouth and Dr. Joe personally carried him up the elevator getting blood all over his suit, and Dr. Joe was a dapper man.

I do know what our whole family owes to Dr. Joe because my wife was pregnant with our second son at the time. I do know we could never pay him in money. For one thing, he wouldn't let us. When I insisted, he wrote a note: "If my livelihood depended on the distraught parents of little boys who have had minor accidents, I would be a poor man, indeed."

"If I can ever do anything for you, Doc . . ." was all I could say. It seemed unlikely. But, one day, the phone rang, many years later.

Dr. Joe, you see, was Jewish. He had been born some place in Czechoslovakia, had studied in Vienna before he became the foremost plastic surgeon in Hollywood. He was a wise, patient man who loved the good things of life — good food, good drink, clothes which ran to the Beau Brummel. And he had bought a boat — a cabin cruiser, a kind of sea-going Cadillac of which he was very proud. Naturally, he bought the biggest one he could find, a yachting uniform to go with it, and set out to find a mooring.

He was embarrassed when he called me. When I found out why, I was, too. "Jim," he said, "I hate to call you. But I want to join a club and I have been turned down twice and it is humiliating. Can you find one that doesn't think a Jew should remain on land? Preferably fenced off?"

You can imagine the hot shame I felt. When I thought of all the spoiled young jerks I had seen around the yacht anchorages or misbehaving in Ensenada, to deprive this great man of the simple pleasure of salt water camaraderie seemed a criminality beyond belief. The sea didn't care. The winds didn't care. Only man walks the earth in a cloak of his own fears. It makes him more dangerous than all the elements put together.

My wife knew something was wrong when I came home and she asked what it was. "Bigotry has got its own Navy," I told her bitterly.

We got Joe into a club. That was 1958 and I believe it was the Corsair.

Dr. Joe didn't battle the complicated world much longer — he died soon after. So he didn't see the little boy grow tall and straight and handsome. If he were here, I'd call him up, and tell him. The boy won't ever need a moustache, Joe. You can't see it any more. And you know who is the best sailor at the toniest club, Joe? A Jewish skipper.

FORMER D. P. PLEDGE AID TO FRENCH JEWS FOR REFUGEES

(Continued from Page Sixty-Six)

increasing activities of the Standing Conference in the fields of health, Jewish education, and culture allow JDC to look forward to a time when there will be a complete federation of Jewish communities in Europe, working together and aiding each other, independent of outside aid."

Executive Took Personal Interest In Lives Of 400 Workers

Harry Posner, a paper-box manufacturer and philanthropist, of Boston, Mass., died at the Pratt Clinic-New England Center Hospital. He was 81 years old and lived in Medford, Mass.

Mr. Posner was president of the Worcester Paper Box Company which he founded at Worcester, Mass., in 1914 and moved to Medford in 1926. This year the company became an affiliate of the Federal Paper Board Company, Inc., of Bogota, N. J.

As chief executive of the concern, Mr. Posner took a personal interest in the lives of his more than 400 employees. He helped finance their homes and their children's educations and encouraged them to support philanthropic causes. For more than thirty years he matched all their gifts to charitable organizations.

Mr. Posner was particularly interested in hospital care and medical education and research. In 1953, he and his wife, Mrs. Hannah Posner, announced a gift of $1,086,000 to Tufts University "as part payment of the debt we owe this land of freedom and opportunity." Mr. Posner, was a native of Mohilex, Russia, came to the United States at the turn of the century.

The donation, the second largest from an individual to the university, was earmarked for medical education. It enabled construction of Posner Hall, a dormitory for medical and dental students in the units of the Tufts-New England Medical Center in Boston.

In 1948, Mr. Posner established the Daniel E. Ziskin Memorial Research Laboratory at the Tufts School of Dental Medicine in memory of his wife's brother, a pioneer in oral pathology at Columbia University. says the New York Times. Tufts University awarded him the honorary degree of Doctor of Commercial Science in 1952. His widow survives.

NOTICE

The deadline for all news and advertising for the issue of December 21, was on Friday, December 14; for the issue of December 28, it will be on Friday, December 21; and for the issue of January 4, on Friday, December 28. The above does not apply to photographs, which are being received and considered for the Passover Festival Magazine Issue, of April 5.

LEGAL NOTICE

NOTICE OF APPLICATION FOR DIVORCE

TAKE NOTICE that EVA JEAN FLETCHER, of the City and District of Montreal, Quebec, will apply to the Parliament of Canada, at its present, next or following session for a bill of divorce from her husband ROBERT MURRAY HAIG, advertising writer, of the City of Montreal, Quebec, on the ground of adultery.

MONTREAL, November 7, 1962.
ROSA B. GUALTIERI,
Attorney for Petitioner,
266 Notre Dame Street, West,
Montreal, P.Q.

CLASS IN COOKERY

HONEY BUTTER CAKE

three cups sifted cake flour
one-half teaspoon baking soda
one-eighth teaspoon nutmeg
three-quarters cup lightly packed brown sugar
three-quarters cup liquid honey
three teaspoons baking powder
one-half teaspoon salt
three-quarters cup soft butter
two eggs
two-thirds cup milk

Butter two nine-inch layer cake pans and line them with wax paper. Then butter the wax paper. Preheat oven to 350 degrees. Sift the flour, baking powder, baking soda, nutmeg, and salt together. Cream butter gradually, and beat in sugar, eggs, and honey. Add the dry ingredients to the creamed mixture; alternating with the milk. Stir lightly after each addition. Pour in equal amounts in the two pans, and bake for thirty minutes. When done, remove from oven and cool on cake racks for ten minutes. Remove from pans, and peel off wax paper after ten minutes of cooling.

Satin Cream Frosting

three egg whites
one and one-half cups lightly packed brown sugar
three tablespoons water
one teaspoon vanilla
one-half cup soft butter

Combine in top of double-boiler the egg whites, brown sugar, and water. Beat over boiling water until the mixture forms stiff peaks. Beat in one teaspoon vanilla. Remove from heat, cover with damp towel, and cool completely. Cream the butter and add to cold frosting a little at a time, beating well after each addition. Frost top of first layer and place second layer on top. Frost top and sides of cake.

Mrs. Philip Tarnow,
1189 Avenue Road, Toronto.

APPLE CAKE

two eggs
three-quarters cup milk
one-half cup oil
pinch of salt
two drops almond flavouring
two teaspoons baking powder
one cup white sugar
two cups sifted flour
four or five medium-sized apples
one teaspoon vanilla

Peel and cut up apples. Cream eggs and sugar. Mix milk with oil and add. Add flour, salt, and baking powder which have been sifted together three times. Add vanilla and almond flavouring. Pour half of batter into a nine-inch, round, ungreased pan lined with wax paper. Cover with apple pieces, and pour balance of batter over apples. Bake at 350 degrees for thirty minutes. Cool cake in pan. When cooled turn pan over and cut in slices.

Mrs. M. Roth,
845 Champagneur Avenue, Montreal.

CHERRY CHIFFON CAKE

two and one-quarter cups sifted cake flour
three teaspoons baking powder
one-half cup oil
one-half cup cold water
one teaspoon vanilla
one-half teaspoon cream of tartar
one and one-half cups sugar
one-half teaspoon salt
five unbeaten egg yolks
one-quarter cup maraschino cherry juice
one cup egg whites
one-half cup cut-up maraschino cherries
one-half cup cut up walnuts

Measure and sift flour, sugar, and baking powder in large bowl. Make a well in centre. Add oil, egg yolks, cherry juice, water, and vanilla. Beat one minute at medium speed. Beat egg whites and cream of tartar until very stiff peaks form. Add egg whites to the egg yolk mixture, folding with a spatula until just blended. Mix cherries and nuts and sprinkle over top of batter; then blend gently into batter with three or four strokes. Pour the batter into a large, ungreased, tube pan, and bake at 325 degrees for fifty-five minutes; then at 350 degrees for an additional ten to fifteen minutes.

Mrs. I. Persofsky,
253 Maxwell Street, Toronto.

★

Sabbath Candles will be kindled on
Friday, December 21, at 3.54 p.m., E.S.T., in Montreal
Friday, December 21, at 4.24 p.m., E.S.T., in Toronto
Friday, December 28, at 3.59 p.m., E.S.T., in Montreal
Friday, December 28, at 4.29 p.m., E.S.T., in Toronto

★

Tebet 1, 5723, falls on Friday, December 28

★

The Festival of Chanukah commences on Friday Evening, December 21

CHANUKAH GREETINGS

N.D.G. MEAT MARKET

SAM SELTZER & SONS
Managers

SPECIAL—
SMOKED
TURKEY

Meats, fish and poultry at their very finest.
Lightning delivery — one order and you'll be convinced.
We are as close to you as your telephone.
Daily deliveries to Town of Mount Royal, Ville St. Laurent and St. Martin.

We also **B.B.Q. ROAST BEEF, CAPONS** and **TURKEYS**

5343 Sherbrooke St. W. HU 9-8621

For your convenience we now have
NATHAN'S HOT-DOGS
Airborne and manufactured in the U.S.A.

COHEN'S HAYMISHA FARFEL
379 COLLEGE ST. TORONTO, CAN.
Canada's Largest Selling HAYMISHA FARFEL with real old fashioned flavour
KOSHER — PAREVE
At your favourite grocer — delicious as a side dish with gravy
"Children Love It."
Distributors: Montreal: Star Appetizing Products, RE. 7-0952
Toronto: Max Rosenbloom, ME. 3-6272.

Holiday Greetings to Our Many Customers and Friends
THE FOUR KASHAS

Steinman's Whole Kasha
Steinman's Halves Kasha
Steinman's Medium Kasha
Steinman's Fine Kasha

If your grocer cannot supply you, send us his name and we will be pleased to send you a SAMPLE PACKAGE FREE.
EMPIRE MILLING CO. 1451 Prefontaine Street, Montreal

MONTREAL BIRTHS

Born, to Mr. and Mrs. Lee Mendelson (nee Helen Gold), 5175 Cote St. Luc Road, on November 28, at the Jewish General Hospital, a son, Steven Terry; grandson of Mr. and Mrs. Louis Mendelson, 490 Champagneur Avenue; and of Mr. and Mrs. Morris Gold, 1540 Summerhill Avenue; great-grandson of Mr. and Mrs. Joseph Gold, 6300 Lennox Avenue; of Mr. and Mrs. Morris Mendelson, 4740 Vezina Avenue; of Mrs. Bertha Cohen, 5175 Cote St. Luc Road; and of Mrs. H. Lieberman, 6894 Lemieux Avenue. Godparents are Jack Gold, 1540 Summerhill Avenue, uncle; and Miss Soryl Mendelson, aunt. Mr. Gold, great-grandfather, held the baby during the ceremony.

Born, to Mr. and Mrs. Steven Schwartz (nee Irene Wilansky), 7327 Chester Avenue, on October 4, at the Royal Victoria Hospital, a son, Ernest; brother of Robert, aged three years; grandson of Mr. and Mrs. Louis Wilansky, 7325 Chester Avenue; and of the late Mr. and Mrs. E. Schwartz. Godparents are Michael Wilansky, 6950 Fielding Avenue, cousin; and Mrs. Ben. Friedman, of Sydney, N. S., formerly of Montreal. Mr. Wilansky, grandfather, held the baby during the ceremony.

Born, to Mr. and Mrs. Samuel H. Hitelman (nee Lily Baum), 1275 Ridgewood Drive, Chomedey, on November 19, at the Jewish General Hospital, a son, Stewart Michael; brother of Leon, aged six years; and Alan, three; grandson of Mr. and Mrs. Abraham Hitelman, 763 Querbes Avenue; and of the late Mrs. Sheva Baum. Godparents are Bernard Schneider and his sister, Miss Corinne Schneider, 5301 King Edward Avenue, cousins. Saul Hitelman, 4751 Kent Avenue, uncle, held the baby during the ceremony.

Born, to Mr. and Mrs. Myer Storfer (nee Joyce Shap), 11342 James Morrice Street, on October 7, at the Montreal General Hospital, a son, Ira; grandson of Mr. and Mrs. G. M. Shap, 4476 Wilson Avenue, who are the godparents; and of Mr. and Mrs. J. H. Storfer, 12188 Joseph Casavant Street. Mr. Storfer, grandfather, held the baby during the ceremony.

Born, to Mr. and Mrs. Louis Kaminsky (nee Laura Freed), 4695 Bouchette Avenue, on October 19, at the Jewish General Hospital, a son, Steven; brother of Earl, aged five years; and Caren, one; grandson of Mrs. Sylvia Freed, 4686 La Peltrie Street, and the late Isaac Freed; and of the late Mr. and Mrs. S. Kaminsky. Godparents are H. Stein, 4620 Van Horne Avenue, uncle; and Mrs. H. Reisler, 540 Crevier Street, aunt. H. Gold, 3275 Linton Avenue, held the baby during the ceremony.

Born, to Mr. and Mrs. Norman Small (nee Judy Joseph), 4860 Bourret Street, on November 29, at the Jewish General Hospital, a son, Charles Arthur; grandson of Mr. and Mrs. Poley Joseph, 4607 Kent Avenue; and of Mr. and Mrs. Carl Small, of Miami Beach, Florida; great-grandson of Mrs. Adela Lax, of Quebec City, Quebec. Godparents are Michael Joseph, 4607 Kent Avenue, uncle; and Miss Rose Lax, 3445 Ridgewood Avenue, great-aunt. Carl Small, grandfather, held the baby during the ceremony.

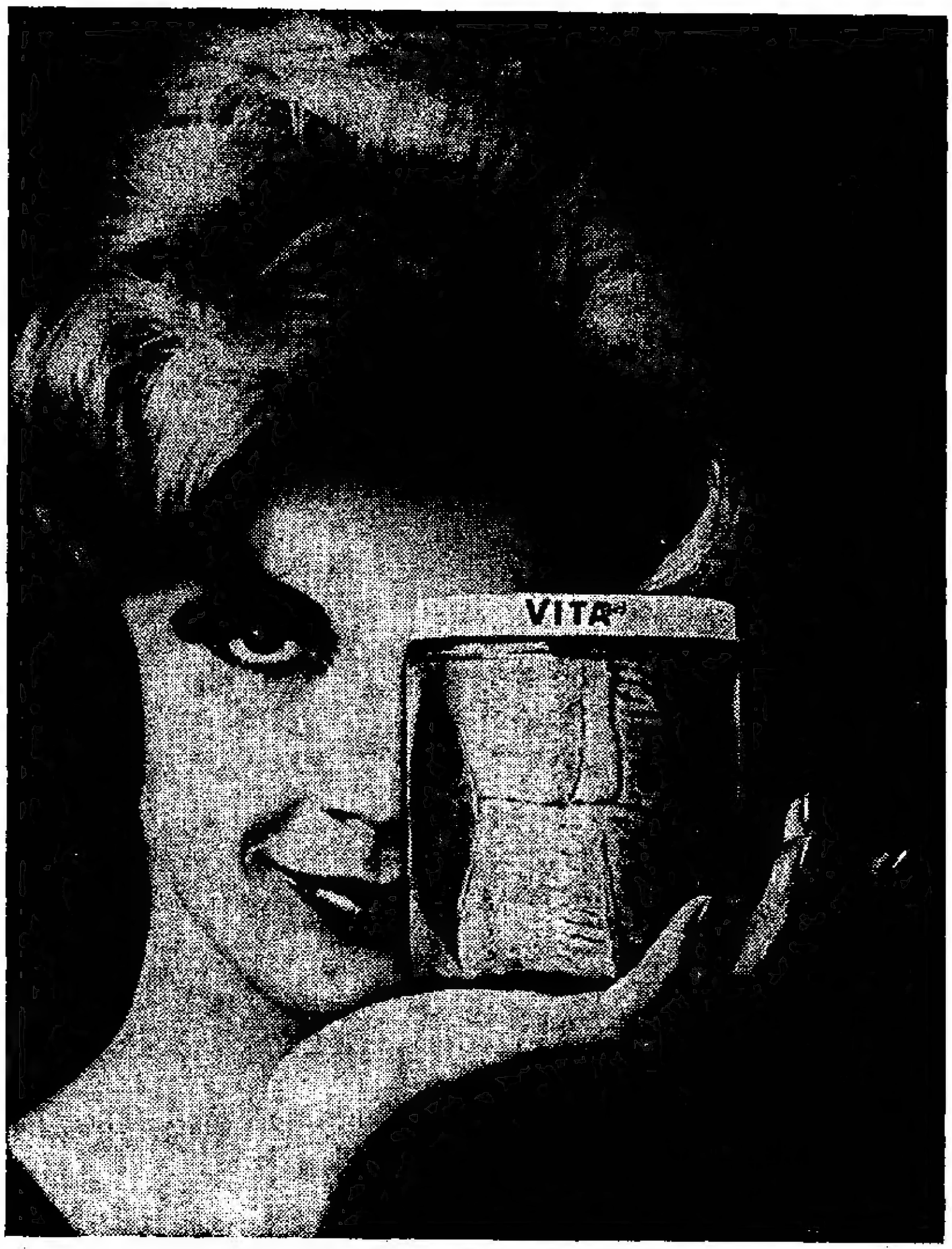
TORONTO BIRTHS

Born, to Dr. and Mrs. Samuel Zane (nee Sheila Reiss), 20 Markdale Avenue, on December 2, at Toronto Western Hospital, a daughter, Karen Ruth; sister of Barbara, aged two and one-half years.

Born, to Mr. and Mrs. Murray Fidler (nee Gertrude Stulberg), 216 Glenayr Road, on December 5, at the New Mount Sinai Hospital, a son, Ira Avram; brother of Mrs. M. Ogus (nee Carole Debra Fidler), 11 Shallmar Boulevard; Adrienne Ruth; and Jonathan Thomas; and grandson of Mrs. Anne Stulberg, 2525 Bathurst Street, and the late Isadore Stulberg; and of Mrs. Jenny Fidler, 660 Eglinton Avenue West, and the late Abraham Fidler.

Born, to Mr. and Mrs. Irving Mlotek (nee Helen Taitelbaum), 4900 Bathurst Street, on December 1, at the New Mount Sinai Hospital, a son, Jeffrey Michael; grandson of Mr. and Mrs. Max Taitelbaum, 504 Glenlake Avenue; and of Mr. and Mrs. Samuel Mlotek, 623 Manning Avenue; and great-grandson of Nathan Isenberg, 623 Manning Avenue, and the late Mrs. Fanny Isenberg.

Born, to Mr. and Mrs. Mervin Young (nee Vickie Benstein), 38 Clayhall Crescent, on November 26, at New Mount Sinai Hospital, a daughter, Elissa Miriam; sister of Terri, aged eight and one-half years; Richard, five and one-half; and Jonathan, two; granddaughter of Mr. and Mrs. Edsel Benstein, 95 Braemar Avenue; and of Mr. and Mrs. Hyman Young, 2515 Bathurst Street; and great-granddaughter of Mr. and Mrs. Samuel Jolofsky, 1671 Bathurst Street.



Let's Have a Party!

I'll bring the Vita Herring. It's a *real* party dish. No work and all pleasure. The tender herring morsels are ready to serve right from the jar with crisp onion rings and a fabulous sauce. There's Vita Herring in your choice of tangy sour cream, lightly spiced wine, or zesty cocktail sauce. They're so delicious I'll bring a jar of each. What will *you* bring? Just yourself—and a hearty appetite!

VITA HERRING®

Social Notes — Toronto

Mr. and Mrs. Harry R. Fox, 42 Tarlton Road, are spending two weeks visiting their son-in-law and daughter, Mr. and Mrs. Barney Laine, and Jo-Anne, and Barbara, 8285 Atherton Road, Montreal, Que.

Mrs. Zelda Goldenberg, 27 Sunfield Road, was in San Diego, Calif., to be present at the marriage of her granddaughter, Miss Susan Goldenberg, daughter of Mr. and Mrs. Nat. Goldenberg, of Hollywood, Calif., to Michael Spiegel, of San Diego, Calif., son of Mr. and Mrs. J. Spiegel, of New York.

Mr. and Mrs. Sholom Ben-Zakai, formerly Sholom Reiner, of Jerusalem, Israel, who have spent the last two years teaching in Mexico, and are now returning to Jerusalem, spent some time with his aunt, and cousin, Mrs. Annie Drutz, and Miss Florence Drutz, 30 Flanders Road.

Mr. and Mrs. B. Weinstein, and Lawrence and Heather, formerly of 25 Wigan Crescent, have moved to 7 Purdon Drive.

Mr. and Mrs. Marvin Kershner, 11 Shallmar Boulevard, spent their honeymoon in Jamaica, W.I., and Nassau, The Bahamas. Mrs. Kershner is the former Miss Sandra Dianne Corson, daughter of Mr. and Mrs. Jack Corson, 1 Chadwick Avenue. Mr. Kershner is the son of Mr. and Mrs. Solomon Kershner, 32 Artreeva Drive.

Mr. and Mrs. Max Speisman, and daughter, Miss Margo Speisman, 67 Elwood Boulevard, were in Ottawa, Ont., to visit their son-in-law and daughter, Mr. and Mrs. Sol Shinder (nee Zelaine Speisman), and new-born son, Neil Allan; of Ottawa, Ont.

Dr. A. H. E'sen, 3982 Maplewood Avenue, Montreal, Quebec, visited his brother and sister-in-law, Dr. and Mrs. I. M. Elsen, 29 Glen Rush Boulevard, and was present at the bar-mitzvah of his nephew, Leslie Peter, son of Mr. and Mrs. Henry Saperia, 174 Pannahill Road, who was called to the Reading of the Law, at Adath Israel Synagogue.

Mr. and Mrs. Nathan Gelber, 69 Thorndale Crescent, Hamilton, Ont., were here for the brith of their grandson, Harvey Joseph, son of Mr. and Mrs. Mel Salem, 296 Burnett Avenue, and brother of Linda, aged three and one-half years.

Mrs. Yetta Zwecker, of Montreal, Quebec, was here for the bar-mitzvah of her great-nephew, David Ian, son of Mr. and Mrs. A. Kogan, 35 Alexis Boulevard, who was called to the Reading of the Law, at Bnai Israel Beth David Synagogue.

Here for the bar-mitzvah of Stanley, son of Mr. and Mrs. Benjamin Zukerman, 9 Geddes Court, who was called to the Reading of the Law, at Adath Israel Synagogue were: Mr. and Mrs. Samuel Lang, uncle and aunt; Mr. and Mrs. Samuel Reisler, Mr. and Mrs. Boruch Zukerman, and Mr. and Mrs. Hyman Reisler, cousins; and Mr. and Mrs. David Samuel, Mr. and Mrs. P. Nudelman, and Mr. and Mrs. Ira Cieply, all of Montreal, Quebec.

In Montreal, Que., for the bar-mitzvah of Benjamin Carroll, son of Mr. and Mrs. Charles Carroll, were: Mr. and Mrs. H. Finkenthal, 327 Dixon Road; and their sons-in-law and daughters: Mr. and Mrs. Sydney Forer, 117 Northover Street; and Mr. and Mrs. Samuel Hartzman, 167 Clifton Avenue; and Mr. and Mrs. L. Payne, 101 Combe Avenue.

Miss Louise Vos, 363 Bedford Park, visited with Mr. and Mrs. M. Salzberg, 3830 Barclay Avenue, Montreal, Quebec.

Mr. and Mrs. Morris Gelber, 366 Aberdeen Avenue, Hamilton, Ont., were here for the brith of their nephew and godson, Harvey Joseph, son of Mr. and Mrs. Mel Salem, 296 Burnett Avenue; and brother of Linda, aged three and one-half years.

Mr. and Mrs. Hersh Gordon, 4 Mascot Place, spent their wedding trip at the Nevele Country Club. Mrs. Gordon is the former Miss Molly Feldman, daughter of Mr. and Mrs. Harry Feldman, 735 Bertrand Street, Montreal, Que. Mr. Gordon is the son of Mrs. Lillian Gordon, 2895 Bathurst Street, and the late Morris Gordon.

Mr. and Mrs. Ben. Sanders, 625 Lonsdale Road, entertained at their home at a buffet dinner in honour of their daughter-in-law, Mrs. Jochnan Sanders (nee Sheba Frankel), 90 Hillmount Avenue, who was celebrating her birthday. Present were: Dr. Israel Frankel, Rabbi, and Mrs. Frankel, 624 Rushton Road, her parents; Joshua and Asher Frankel, her brothers; Miss Esther Frankel, her sister; Gerrard and Louis Sanders, brothers of Jochnan Sanders. Mr. and Mrs. Jochnan Sanders have a daughter, Gella, aged twenty months.

Miss Elaine Harris, daughter of Mr. and Mrs. Albert Harris, 565 Briar Hill Avenue, and the fiancee of Ernest Kovinsky, son of Mrs. Lottie Kovan, 568 Lawrence Avenue West, and the late Samuel Kovinsky, was guest of honour at a luncheon given with one hundred and forty guests, by: Mesdames Samuel Harris, 95 Fairholme Avenue; Nathan Harris, 14 Lyndhurst Court; J. E. Miller, of Kitchener, Ont.; Abraham Miller, 32 Glen Rush Boulevard; and B. D. Laytner, 21 Southbourne Avenue; all aunts of the bride-elect. Seated at the head table with the above were: Mesdames Sherrold Kovinsky, 8 Kingsbridge Court, sister-in-law of the groom-to-be; and Murray Lazer, 3890 Bathurst Street, sister of the groom-to-be. Miss Elaine Harris, wore an ensemble of yellow and silver brocade, with low neckline; bell-shaped skirt; and a bolero; and had a yellow orchid wristlet.

Mr. and Mrs. Michael Spiegel, of San Diego, Calif., who were here en route to Europe, were entertained by her uncles, and aunts at the home of Mr. and Mrs. Harry Goldenberg, 70 Purdon Drive. Present were: Mr. and Mrs. Samuel Haimes, and Miss Sheila Haimes, and Joseph; Mr. and Mrs. Harvey Goldenberg, Mr. and Mrs. David Goldenberg, Mr. and Mrs. Samuel Eisenberg, and Lawrence, Donna, and Honey Sue; Mrs. Pauline Goldenberg, and son, Allen; Mrs. Ethel Shane, and Stuart; Mr. and Mrs. Jack Allen, Mr. and Mrs. Jack Tweyman, and Steven, and Ian; Nancy, Jeffrey, and Ronnie, children of Mr. and Mrs. Harry Goldenberg; and Miss Patti Mazin. Mrs. Michael Spiegel is the former Miss Susan Goldenberg, daughter of Mr. and Mrs. Nat Goldenberg, of Hollywood, Calif.; sister of Miss Lee Goldenberg; granddaughter of Mrs. Zelda Goldenberg, 27 Sunfield Road; and of Mrs. Dorothy Goldberg, of Hollywood, Calif. Mr. and Mrs. Michael Spiegel were married on November 25, in San Diego, Calif.

Miss Patricia Wolf, daughter of Mr. and Mrs. Claude Wolf, 55 Meadowbrook Avenue, and the fiancee of Howard Weinberg, son of Mr. and Mrs. Saul Weinberg, 354 Winnett Avenue, was guest of honour at a luncheon, with one hundred and twenty-five present. The hostesses were: Mesdames Irwin Merker, and Morris Brown, aunts of the groom-to be; Morton Weinberg, sister-in-law of the groom-to-be; Dianna Kemp, aunt of the bride-elect; and Sonia Kemp, of West Cliff-On-Sea, Essex, England, grandmother of the bride-elect. Mrs. Wolf wore a cerise, cut-velvet sheath with panels in the front. Mrs. Weinberg wore a beige brocade, tunic-style dress. Each had a wristlet of pink roses. Mrs. Kemp, grandmother, wore a black crepe dress, trimmed with satin; and had a corsage of pink and red roses. Miss Wolf, were a turquoise-blue, chiffon dress; with a sequinned, pop-over jacket; and had a wristlet of yellow roses.

Michael, son of Mr. and Mrs. Abel Sternberg, 187 Searle Avenue, was called to the Reading of the Law, in celebration of his bar-mitzvah, at Beth Emeth Synagogue. He is the brother of Morris, aged twenty-three years; and of Samuel, fifteen. Kiddush was observed. The following evening at a dinner-reception, at the Synagogue, two hundred and fifty guests were received. Mrs. Sternberg, mother of the bar-mitzvah boy, wore a champagne-coloured, antique satin gown; fashioned with a fitted bodice, with a sweetheart neckline; and a slim skirt; and had a white orchid corsage. Seated at the head table with the family were: Mr. and Mrs. Henry Zyndorf, of Toledo, Ohio; Mr. and Mrs. Leo Rotter, Mr. and Mrs. Henry Klein, all uncles and aunts; Aaron Mansdorf, Mrs. Louis Exelbert, both of New York, and Mr. and Mrs. Samuel Herskowitz, all cousins. Henry Zyndorf, uncle, asked the blessing over the challah. Morris Sternberg, brother of the bar-mitzvah boy, was master of ceremonies. Participating in the candle-lighting ceremony with the above family were: Mr. and Mrs. Hyman Abrams, Mr. and Mrs. Joseph Bettle, Mr. and Mrs. Jack Chiewtz, Mr. and Mrs. B. Sternberg, Mr. and Mrs. M. Sternberg, Mr. and Mrs. S. Barac, all cousins; Paul and Judy Betel, Samuel Zyndorf, Max Zyndorf, Marilyn and Riva Rotter, Marilyn Pozmitier, Alan Kwinter, Larry Gladstone, Marion Sternberg, Alan Sternberg, Ronnie Sternberg, and Toby Barac. Others here from a distance were: Mr. and Mrs. Abram Butkowsky, 2120 Vincent Street, Montreal, Que.; and Mrs. Aaron Stawicki, 4107 Mackenzie Street, Montreal, Que.

Mr. and Mrs. David Archinoff, 37 Northgate Drive, celebrated the bar-mitzvah of their son, Irwin, who was called to the Reading of

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the Law, at Adath Israel Synagogue. He is the brother of Glenn, aged eight years; grandson of Mrs. Bertha Goldman, 169 Warren Avenue, Oshawa, Ont.) and of Mrs. Sarah Mandelzys, 4722 Maplewood Avenue, Montreal, Que. Kiddush was observed. That evening, Mr. and Mrs. Archinoff received at a dinner. The hostess wore a long gown of pale blue brocade; with a round neckline; and full skirt. She had a white orchid corsage. Mrs. Goldman, grandmother, wore a royal blue and black, brocaded sheath. Mrs. Mandelzys, grandmother, chose a gold brocaded sheath. Each had a mauve orchid corsage. Seated at the head table with the family were: Mr. and Mrs. Nathan Goldman, uncle and aunt; and Mr. and Mrs. N. Nobleman, teacher of the bar-mitzvah boy. Marvin Goldman, uncle, asked the blessing over the challah. Nathan Goldman, uncle, was master of ceremonies. The candles were lit by the immediate family and: Mr. and Mrs. Harry Goran; Barry, Gail, and Sandra Goldman; Nathan Mandelzys, of Montreal, Que.; Rochelle Calvin, and Jeffrey Goldman; all cousins; David Goldman, Mr. and Mrs. Marvin Goldman; Mr. and Mrs. I. Mandelzys, of Montreal; Mr. and Mrs. N. Goldman; all uncles, and aunts; Stephen Klein, Joel Hibloom, and Robert Carbane, friends of the bar-mitzvah boy. Here for the bar-mitzvah were: Mr. and Mrs. Moe Weisberg, of Montreal, Que.; Miss Doreen Cormier, of Chapleau, Ont.; Misses Shirley Cormier, Georgette Cormier, and Lorraine Cormier, all of Sault Ste. Marie, Ont.; Mr. and Mrs. M. Goldman, and R. Munday, of Oshawa, Ont.; and Alex Picov, of Pickering, Ont.

Howard, son of Mr. and Mrs. Samuel Solomon, 6 Banton Road, was called to the Reading of the Law, in celebration of his bar-mitzvah, at Adath Israel Synagogue. He is the brother of Miss Karen Solomon; and the grandson of Abraham Solomon, 78 Cadillac Avenue; and Max Wainberg, 34 Timberlane Drive. A Kiddush and luncheon followed the services. The following evening, three hundred and twenty-five guests were received at dinner at the Synagogue. Mrs. Solomon, mother of the bar-mitzvah boy, wore a gown of white satin, embellished with gold beadwork; and had a white orchid corsage. Miss Karen Solomon, the sister, who was master of ceremonies, wore a gown of orange-ice satin, appliqued with seed-pearl beads; and had an orchid corsage, tinted to match her gown. Abraham Solomon, and Max Wainberg, the grandfathers, asked the blessing over the challah. Miss Karen Solomon; and Naomi Schild, Paul and Andrea Forgang, Jeffrey and Carolyn Wainberg, Jerry Shiner, Sheldon Weinberg, Darryl and Glen Solomon, Howard and Martin Nixon, George Koenigsberg, and Glen Kezwer, took part in a ceremonial explanation of the candles, before they were lit on the cake, by the family members, and: Mr. and Mrs. R. S. Wayne, Mr. and Mrs. Harry Solomon, Mr. and Mrs. Sol Wainberg, Mr. and Mrs. Morris Forgang, Mr. and Mrs. Harry Weinberg, Mr. and Mrs. Jack Wainberg, and Mr. and Mrs. Max Scher; all uncles and aunts; Miss Gertrude Wayne, of Washington, D.C., an aunt, and godmother of Howard; Alan Wayne, Elena, Darryl, Glen, and Neil Solomon, Carolyn, and Jeffrey Wainberg, Andrea and Paul Forgang, Fern and Sheldon Weinberg, Cheryl Wainberg, Michael Scher; and Mr. and Mrs. Melvyn Wainberg, and Mark; all cousins. Here from a distance, were: Mrs. Eric Kracko, and Miss Ellen Kracko, of New Rochelle, N.Y.; Mr. and Mrs. Jack Brightman, and Mr. and Mrs. E. Comisar; all of Detroit, Mich.; and Mr. and Mrs. M. Eisen, of Buffalo, N.Y.

Calvin Sheldon Goldman, son of Mr. and Mrs. Nathan Goldman, 23 Southbourne Avenue, was called to the Reading of the Torah, in celebration of his bar-mitzvah, at the Adath Israel Synagogue. He is the brother of Rochelle, aged fourteen years; Jeffrey, nine; and Sandra, five; and the grandson of Mrs. Freda Mitchell, 12 Westgate Boulevard, and the late Samuel Mitchell; and of Mrs. Bertha Goldman, of Oshawa, Ont., and the late Harry Goldman; and great-grandson of Mrs. B. Goldman, Larywood Avenue, and the late Kalmen Goldman. Kiddush was observed, and a luncheon followed. That same evening, a dinner and reception took place at the Synagogue. Mrs. Goldman, the bar-mitzvah boy's mother, wore a white peau de soie full-length, ball gown, with a bouffant skirt. Mrs. Mitchell, grandmother, wore a gown of beige chiffon over lace; with a V-shaped neckline and short sleeves; and had a pink gardenia corsage. Mrs. Bertha Goldman, grandmother, chose a blue lace gown, with a sheath skirt; and had a blue gardenia corsage. Rochelle Goldman, sister of the bar-mitzvah boy, wore a gold-toned and green satin dress, with a full skirt; and had a matching gardenia wristlet. Joseph Gold, cousin, asked the blessing over the challah. Those who lit candles with the above family members were: Howard Mednick, Lorne Weiner, Stephen Binstock, Stephen Kay, Boris Theohar, Shephen Silbert, Allan Stolberg, and Larry Schein, friends of the bar-mitzvah boy; Brian Leneck, Irwin Archinoff, Earl Mandle, Mr. and Mrs. Irving Roberts, Mr. and Mrs. Leon Sherman, all cousins; Mr. and Mrs. Jack Leneck, Mr. and Mrs. David Archinoff, Mr. and Mrs. Marvin Goldman, David Goldman, and Mr. and Mrs. Robert Drebin, all uncles and aunts. Robert Drebin, uncle, was the master of ceremonies. Music and entertainment was provided by Maurice Turk and his orchestra. The tables were decorated with banana-coloured tablecloths and centerpieces of rust-coloured, gold-toned and brown chrysanthemums. Here for the bar-mitzvah were: Mrs. Bertha Goldman, grandmother, of Oshawa, Ont.; Alex Picov, of Pickering, Ont.; David Goldman, of Brantford, Ont.; Dr. and Mrs. M. Luborsky, of Windsor, Ont.; Mr. and Mrs. M. Schlessinger, of Chicago, Ill.; Mr. and Mrs. Seymour Shulman, and Mrs. Sadie Goldstein, all of Detroit, Mich.; Mrs. Ann Trachtenburg, Mr. and Mrs. Leon Sherman, and Mr. and Mrs. Irving Roberts, all of New York; Mrs. Sarah Mandelzys, and daughter, Mrs. Issie Mandelzys, of Montreal, Que.

BIRTHS

Born, to Mr. and Mrs. Abraham Janowski (nee Sara Solski), 665 Roselawn Avenue, on November 9, at the New Mount Sinai Hospital, a son, Yehuda Meir; grandson of Mr. and Mrs. Joel Solski, 436 Horsham Avenue; and of Mr. and Mrs. Elias Janowski, of Tel Aviv, Israel. Seymour Janowski, uncle, held the baby during the ceremony.

Born, to Mr. and Mrs. Mel. Salem (nee Esther Gelber), 296 Burnett Avenue, on December 2, at New Mount Sinai Hospital, a son, Harvey Joseph; brother of Linda, aged three and one-half years; grandson of Mr. and Mrs. Nathan Gelber, 69 Thorndale Crescent, Hamilton, Ont.; and of Mr. and Mrs. Louis Salem, of Toronto. Godparents are Mr. and Mrs. Morris Gelber, 366 Aberdeen Avenue, Hamilton, Ont., uncle and aunt. Harry Shapiro, 42 Burncrest Drive, held the baby during the ceremony.

Born, to Mr. and Mrs. Lawrence Leo Ross (nee Shirley Anne Rosen), of Hamilton, Ont., on November 24, at Mount Hamilton Hospital, a son, Mark Howard; grandson of Mr. and Mrs. Albert Ross, 573 Mount Pleasant Road; and of Mr. and Mrs. William S. Rosen, 2500 Bathurst Street; and great-grandson of Mrs. Bessie Heit, 2500 Bathurst Street.

Born, to Mr. and Mrs. Harold Isenberg (nee Lyla Fogle), 271 Searle Avenue, on November 15, at New Mount Sinai Hospital, a son, Irwin Elliott; brother of Carol, aged seven years; Sheryl, five; and Perry, two; grandson of Mr. and Mrs. Louis Fogle, 62 Danby Avenue; and of Mr. and Mrs. Samuel Isenberg, 119 Markham Street.

Born, to Mr. and Mrs. Jerry Lederman (nee Merlene London), 54 Thorncliffe Drive, on November 26, at New Mount Sinai Hospital, a daughter, Michelle Fern; granddaughter of Mr. and Mrs. Irving Lederman, 4 Fraserwood Avenue; and of Mrs. Ethel London, 12 Fairleigh Crescent, and the late Morris London; great-granddaughter of Mrs. Pauline Glassberg, 45 Faywood Avenue.

Born, to Mr. and Mrs. Sol Zulauf (nee Belle Shecter), 53 Oakwood Avenue, on November 28, at the New Mount Sinai Hospital, a son, Leslie Alan; brother of Debbie, aged seven years; and Randi, aged four; grandson of Max Shecter, 3270 Bathurst Street, and the late Mrs. Leah Shecter; and of Mrs. Sarah Zulauf, 55 Faywood Boulevard, and the late David Zulauf.

Born, to Mr. and Mrs. Israel (Sunny) Brass (nee Goldie Kolender), 37 Letchworth Crescent, on November 20, at Toronto General Hospital, a son, Ronald Andrew; brother of Adrienne, aged nine years; and of Laurie, six; grandson of Mr. and Mrs. Morris Brass, 1309 Wilson Avenue; and of Mr. and Mrs. George Kolender, 772 Shaw Street.

Born, to Mr. and Mrs. Allen Burke (nee Joan Sidlofsky), 1307 Wilson Avenue, on November 28, at New Mount Sinai Hospital, a daughter, Sherri Lynn; granddaughter of Mr. and Mrs. Benjamin Burke, 585 Lawrence Avenue West; and of Mr. and Mrs. Nathan Sidlofsky, 41 Kanarick Crescent; great granddaughter of Mrs. Etka Libman, of Toronto; Mr. and Mrs. A. Weinstein, 185 Augusta Avenue; and of Izzy Sidlofsky, 153 Palmerston Avenue.

Born, to Mr. and Mrs. Henry Einstoss (nee Sonia Steinbok), 660 Eglinton Avenue West, on November 23, at New Mount Sinai Hospital, a son, Philip Michael; grandson of Mr. and Mrs. Jacob Steinbok, 3575 Bathurst Street; and of Mr. and Mrs. Jack Einstoss, 80 McCaul Street.

Born, to Mr. and Mrs. Julian Rivo (nee Shirley Winthrope), of Delmar, N. Y., formerly of Toronto, on November 26, at Albany Hospital, Albany, N. Y., a son, Philip Warren; brother of Morisa, aged seven years; and of Sandra, four; grandson of Mrs. Esther Winthrope, 660 Eglinton Avenue West; and of Mrs. Sophie Rivo, of Buffalo, N. Y.

Born, to Mr. and Mrs. Sol Shinder (nee Zelaine Speisman, formerly of Toronto, Ont.), of Ottawa, Ont., on November 29, at Ottawa Civic Hospital, a son, Neil Allan; grandson of Mr. and Mrs. H. Shinder, of Ottawa, Ont.; and of Mr. and Mrs. Max Speisman, 67 Elwood Boulevard.

Born, to Dr. and Mrs. Stanley Rosenthal (nee Estee Hershenhorn), 26 Lilywood Road, on December 6, at the Women's College Hospital, a son, Robert; brother of Susan, aged five years; Jeffrey, three; and Joan, one and one-half; and grandson of Mr. and Mrs. Samuel Rosenthal, 3388 Bathurst Street; and of Mr. and Mrs. Samuel Hershenhorn, 22 Claxton Boulevard.

Born, to Mr. and Mrs. Harry Freedland (nee Florence Wishlow), 42 Gulliver Road, on November 30, at the New Mount Sinai Hospital, a son, Mitchell Alan; grandson of Mr. and Mrs. W. Wishlow, of Winnipeg, Man.; and of the late Mr. and Mrs. A. Freedland; and great-

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Born, to Mr. and Mrs. Murray Rubin (nee Tina Freedman), 1304 Wilson Avenue, on December 6, at the New Mount Sinai Hospital, a son, Cary Adam; grandson of Mr. and Mrs. David Freeman, 530 Douglas Avenue; and of I. Lennick, 174 Major Street; and great-grandson of Mrs. Rebecca Freeman, 245 Howland Avenue.

Born, to Mr. and Mrs. Louis Freedman (nee Bernice Fine), 58 Artreeva Drive, on December 3, at Wellesley Hospital, a daughter, Meryl Judith; sister of Howard, aged four years; granddaughter of Mr. and Mrs. Fred Freedman, 3071 Bathurst Street; and of Mr. and Mrs. Samuel Fine, 158 Elder Street.

Born, to Mr. and Mrs. H. Jerome Goulding (nee Norma Billark), 21 Highbourne Road, on December 4, at Toronto General Hospital, a daughter, Joy Denise; granddaughter of Mr. and Mrs. William Billark, 36 Abinger Crescent.

DEATHS

Mrs. Pauline Ginsberg, 177 Glen Cedar Road, died at the Toronto General Hospital, on November 22, at the age of forty-four years. She is survived by her husband, Archie Ginsberg; a son, Jerry, aged nineteen years; and a daughter, Ruth Ann, fourteen; her father, Jacob Silver, 369 Winnett Avenue; two sisters: Mrs. H. Klein (Esther), 665 Sheppard Avenue; and Mrs. J. Gass (Faye), 1603 South Bowling Green Drive, Woodcrest, N. J.; two brothers: Al. Silver, 40 Parkhill Road; and Sam. Silver, 10 Palomino Crescent. She was the daughter of the late Mrs. Malka Silver. Rabbi Albert Raab officiated at funeral services. Burial was at Roselawn Cemetery. Shiva was at the home.

Miss Sadie Geldzaler died on Friday, December 7, at the Ontario Hospital. She was the sister of the late Mark Geldzaler. Rabbi W. Gunther Plaut officiated at funeral services at the Holy Blossom Temple. Interment was at Holy Blossom Memorial Park.

Mrs. Mamie Borenstein, 36 Canyon Avenue, died on Tuesday, December 11, at the Branson Hospital, at the age of seventy-six years. She was the widow of Isaac Borenstein; and is survived by two daughters: Mrs. Lillian Pratz, of Los Angeles, Calif.; and Mrs. Morris Diamond (Sarah), 36 Canyon Avenue; three sons: Oscar Levinson, of Seattle, Wash.; Irving Levinson, of Vancouver, B.C.; and Harold Brodsky, 72 Highland Hill Avenue; thirteen grandchildren; Ronald Prats, stationed at the U.S. Army base, Fort Hauchoca, Arizona; Michael, Stephen, Barbara, and Robin Diamond; William, Alan, and Janis, children of Mr. and Mrs. Oscar Levinson; Mrs. Kenneth Freedman (Roberta), of Vancouver, B.C., and Richard, children of Mr. and Mrs. Irving Levinson; Paula, Sherri, and Karen, daughters of Mr. and Mrs. Harold Brodsky; one great-grandchild, Bradley Jay Freedman; and two brothers: Allan Matlofsky, 7 Granite Avenue; and Harvey Matlofsky, 503 Brunswick Avenue. Rabbi Albert Pappenheim officiated at funeral services at College Memorial Chapel. Interment was at Roselawn Avenue Cemetery. Shiva was at 36 Canyon Avenue, home of Mr. and Mrs. Morris Diamond, son-in-law and daughter.

Elijah Binder, 11 Meadowbrook Avenue, formerly of St. Catharines, Ont., died on December 9, at the age of sixty years. He is survived by his wife, Mrs. Sarah Binder; two daughters, Mrs. S. Nisenboim (Beverly), 1063 Don Mills Road; and Miss Barbara Binder; a grandson, Shawn Nisenboim; three sisters: Mrs. J. Dempsey (Bertha), of St. Catharines, Ont.; Mrs. D. Epstein (Rea), and Mrs. B. Bernstein (Esther), both of New York. Rabbi Reuben Slonim officiated at funeral services. Interment was at Beth Tzedec Memorial Park. Shiva was private.

Samuel Little, 303 Warren Road, died at his home, on November 25, at the age of eighty-one years. He is survived by: his wife, Mrs. Anne Little; two daughters: Mrs. J. Piters (Mary), of Vancouver, B.C.; and Mrs. M. Noble (Gertrude), 303 Warren Road; two sons: Murray Little, 1 Strathearn Road; and David Little, 84 Castlewood Road; eleven grandchildren: Ronald, and Kenneth Piters; Mrs. R. Lerner (Sandra), 15 Elder Avenue, and Doreen, and Frances, children of Mr. and Mrs. M. Noble; Jerry Little, 4 Mascot Place, Barry Little, 71 Inglewood Drive, and Alan Little, 4 Embla Street, children of Mr. and Mrs. Murray Little; Bernard, Sheldon, and Melvyn, children of Mr. and Mrs. David Little; nine great-grandchildren: Linda and Denise, children of Mr. and Mrs. Jerry Little; Ellen, and Sarah, children of Mr. and Mrs. Barry Little; Karen and Lauren, children of Mr. and Mrs. Alan Little; and Howard, Brenda, and Stephen Lerner; and three sisters: Mrs. Ida Taylor, 37 Beaver Valley Road; Mrs. Gertrude Israelite, 3 Madoc Drive; and Mrs. Eva Swartz, 187 Clifton Avenue. He was the brother of the late Mrs. Sophie Sax. Rabbi David Monson, assisted by Cantor Samuel Weinstein, and Cantor Bela Gluk; and Julius Marcus officiated at the funeral services at Machzikei Bnai Israel Synagogue. Interment was in the Machzikei Bnai Israel section of Kingston Road Cemetery. Shiva was at the home. Samuel Little was the original founder of the Machzikei Bnai Israel Synagogue, and was the president for nine years; and then was honourary president. He was a member of Lubavitcher; Rosh Pina; and Bnai Moses Synagogues; and of Pride of Israel.

Libish Benjamin Rosenfeld died at Baycrest Hospital, on November 23, at the age of ninety years. He was the widower of Mrs. Rebecca Rosenfeld; and is survived by: a daughter, Mrs. M. Kleinberg (Sarah), of Bolton, Ont., a son, Hyman Rosenfeld, 51 Codsell Avenue; eight grandchildren: Dr. Izzie Kleinberg, of Winnipeg, Man.; Mrs. S. Sandler (Sylvia), and David Kleinberg, of Peterborough, Ont.; Samuel Kleinberg, 129 Clifton Avenue; and Mrs. Herbert Chaiet (Molly), 19 Barksdale Avenue; all children of Mr. and Mrs. M. Kleinberg; Mrs. D. Cohen (Ruth), 117 Whitburn Crescent; Irving Rosenfeld, Neale Drive; and Terry; children of Mr. and Mrs. Hyman Rosenfeld; fourteen great-grandchildren: Michael, Brian, and Alan, sons of Dr. and Mrs. Izzie Kleinberg; Barry, and Mark, sons of Mr. and Mrs. S. Sandler; Michael, and Cindy, children of Mr. and Mrs. Samuel Kleinberg; Stephen and Randy, children of Mr. and Mrs. Herbert Chaidt; Lorrie and Shelly, children of Mr. and Mrs. D. Cohen; and Randy, Karen, and Gordon, children of Mr. and Mrs. Irving Rosenfeld. Rabbi I. Hurwitz officiated at the funeral services. Burial was at Lambton Park Cemetery. Shiva was at 51 Codsell Avenue, the home of Mr. and Mrs. Hyman Rosenfeld.

Solly Caplan, 193 Palmerston Avenue, died on Thursday, November 22, at the Queen Elizabeth Hospital, at the age of eighty-seven years. He is survived by six daughters: Mrs. Samuel Kanarick (Becky), 10 Lyndhurst Court; Mrs. S. Stern (Ann), 332 Rushton Road; Mrs. A. Morris (Edith), 63 Rosebury Road; Mrs. D. Swadron (Bernice), 306 Betty Ann Drive; Mrs. Abraham Berkman (Sylvia), of New York; and Miss Ruth Caplan, 99 Lyon Avenue; ten grandchildren: Mrs. Bernard Dinetz (Eleanor), 18 Burncrest Drive, and Miss Ruth Kanarick, daughters of Mr. and Mrs. Samuel Kanarick; Michael Stern, 3800 Bathurst Street, and Mrs. Seymour Fishman (Rochelle), 31 Pecan Court, children of Mr. and Mrs. S. Stern; Mrs. Earl Brightman (Dorothy), 837 Roselawn Avenue, and Raymond Morris, children of Mr. and Mrs. A. Morris; Herbert and Marion Swadron; Melinda and Barbara Berkman; and four great-grandchildren: Marlene Dinetz, Dawn Beth Fishman, and Howard David and Cheryl Susan Brightman. Rabbi David Monson, assisted by Rabbi Aaron Zimmerman, officiated at funeral services at the College Memorial Chapel. Interment was at Zion Benevolent Society Section of Dawes Road Cemetery. Shiva was 332 Rushton Road, home of Mr. and Mrs. S. Stern, son-in-law and daughter.

Isaac Levenson, 197 Vaughan Road, died on Friday, November 30, at the age of seventy-seven years. He is survived by his wife, Mrs. Rebecca Levenson; two sons: Dr. Edward Lewison, of Vancouver, B.C.; and Morris Levenson, 44 Shallmar Boulevard; three daughters: Mrs. Saul Salutin (Freda), 630 Vesta Drive; Mrs. A. Schwartz (Raye), 306 Rushton Road; and Mrs. Leslie Drexler (Carol), 55 Paperbirch Drive; eleven grandchildren: Anne and Barbara Lewison; Richard and Lorne Salutin; Donald and Fern Schwart; Howard, Sari, and Annice Levenson; and Mark and David Drexler. Rabbi David Monson officiated at funeral services at Beth Sholom Synagogue. Interment was at Mount Sinai Memorial Park. Shiva was at 44 Shallmar Boulevard, home of Mr. and Mrs. Morris Levenson, son and daughter-in-law.

Sol Verman, 137 Viewmount Avenue, died on November 27, at Branson Hospital, at the age of fifty-one years. He is survived by: his wife, Mrs. Mary Verman; a daughter, Heather Ann; two brothers: Izzy Verman, 1941 Dufferin Street; and Morris Verman, 17 Graymar Avenue; and two sisters: Mrs. S. Bell (Clara), 27 Fairholme Avenue; and Mrs. I. Bronstein (Bessie), of Orangeville, Ont. Rabbi David Monson officiated at the funeral services at Beth Sholom Synagogue. Interment was at Mount Sinai Memorial Park. Shiva was at the home.

Samuel Kaliner, 11 Artreeva Drive, died at his home, on November 27, at the age of fifty years. He is survived by his wife, Mrs. Rose Kaliner; a daughter, Miss Marsha Kaliner, aged nineteen years; and a son, Howard Kaliner, thirteen. Rabbi Walter Wurzburger officiated at funeral services. Burial was at Bathurst Lawn Cemetery. Shiva was at the home.

Samuel Izack Cohen, 526 Roselawn Avenue, died suddenly at Western Hospital, on November 20, at the age of fifty-five years. He is survived by: three brothers, Jacob Cohen, 154 Combe Avenue; Abraham Cohen, 36 Castle Frank Road; and Philip Cohen, 23 Neptune Drive; and four sisters: Mrs. Jack Lichtig (Ida), 526 Roselawn Avenue; Mrs. Harry Blumenstein (Edith), 215 Carmichael Avenue; Mrs. P. Tennenbaum (Shirley), 182 Brunswick Avenue; and Mrs. S. Warner (Sarah), 16 Walmer Road. Rabbi David Monson, assisted by Rabbi Aaron Zimmerman, officiated at the funeral services. Interment was at Mount Sinai Memorial Park. Shiva was at the home.

Mrs. Molly Budman, died on Monday, November 26, at the Baycrest Hospital, at the age of eighty years. She was the widow of Abraham Budman; and is survived by three daughters: Mrs. Annie Gelespy, 1035 Eglinton Avenue West; Mrs. Tillie Einhorne, 2700 Bathurst Street; and Mrs. Ralph Rose, 17 Fernwood Road; a son, Percy Budman, 1 Corwin Crescent; eleven grandchildren: William, Michael, and Seymour, 61 Foxrun Avenue, sons of Mrs. Annie Gelespy; Jerry Newton, 88 Waterloo Avenue, and Dr. Harvey Newton, of Los Angeles, California, sons of Mrs. Tillie Einhorne; Susan and Ava, daughters of Dr. and Mrs. Ralph Rose; Eric and Nina, children of Mr. and Mrs. Percy Budman; and Mrs. Philip Rudson (Dorothy), 22 Palomino Crescent, and Michael Rotstein, children of Morris Rotstein, 2500 Bathurst Street, and the late Mrs. Goldie Rotstein; and seven great-grandchildren: Ian and Jodi, children of Mr. and Mrs. Seymour Gelespy; Jack and Marla, children of Mr. and Mrs. Jerry Newton; Wendy, daughter of Dr. and Mrs. Harvey Newton; and Wayne and Gary Rudson. Rabbi Walter Wurzburger officiated at funeral services. Interment was at Mount Sinai Memorial Park. Shiva was private.

Mrs. Chana Garfinkel, 116 Bannockburn Avenue, died at New Mount Sinai Hospital, on November 22. She is survived by her husband, Juda Garfinkel; three sons: Joseph Garfinkel, 158 Brunswick Avenue; Louis Garfinkel, of Vancouver B.C.; and Harry Grayson, of Philadelphia, Pa.; two

daughters: Miss Irene Grayson, of Philadelphia, Pa.; and Mrs. Morris Katz, (Cele), 3388 Bathurst Street; six grandchildren: Stanley, Sharon, and Barbara, children of Mr. and Mrs. Louis Garfinkel; Mitchell, Phyllis, and Zachary, children of Mr. and Mrs. Harry Garfinkel; and a brother, Solomon Chaiken, of Chicago, Ill. Rabbi I. Hurwitz officiated at funeral services at College Memorial Chapel. Burial was at Congregation Anshei Libach, Mount Sinai Cemetery. Shiva was at the home.

Mrs. Dora Stessel, died on November 21, at Baycrest Hospital, at the age of seventy-seven years. She was the widow of Max Stessel; and is survived by: a daughter, Mrs. M. Goodfriend (Esther), of Mount Vernon, N.Y.; four sons: Murray Stessel, of Los Angeles, Calif.; Louis Stessel, 544 Lawrence Avenue West; Benjamin Stessel, 137 Donlea Drive; and Sydney Stessel, 3 Drexel Road; six grandchildren: Miss Barbara Goodfriend; Miss Maxine Stessel, daughter of Mr. and Mrs. Murray Stessel; Marsha, daughter of Mr. and Mrs. Louis Stessel; Marvin Stessel, 280 Searle Avenue, and Gerald, son of Mr. and Mrs. Benjamin Stessel; and Mrs. Jack Silberbach (Madeline), 4340 Bathurst Street, daughter of Mr. and Mrs. Sydney Stessel; and three great-grandchildren: Sheree, Steven, and David children of Mr. and Mrs. Marvin Stessel. Rabbi Bernard Rosensweig officiated at the funeral services. Interment was at Lambton Park Cemetery. Shiva was at 3 Drexel Road, the home of Mr. and Mrs. Sydney Stessel.

Mrs. Eva Saxe, 86 Brunswick Avenue, died on Friday, November 30, at the Baycrest Hospital. She was the widow of Phillip Saxe; and is survived by a son, Eli A. Saxe, 18 Durham Avenue; a daughter, Mrs. Erwin Schild (Laura), 21 Palm Drive; three grandchildren: Daniel, Judith, and Naomi Schild; two brothers: Jacob and Benjamin Silverstein, of New York; and two sisters: Mrs. Liva Kanter and Mrs. Esther Silverstein, both of New York. Rabbi Erwin Schild, assisted by Rabbi A. A. Price, officiated at funeral services. Interment was at Bathurst Lawn Cemetery. Shiva was at 21 Palm Drive, the home of Rabbi and Mrs. Erwin Schild, son-in-law and daughter.

Mrs. Sarah Goldstein, 766 Briar Hill Avenue, died at the Toronto Western Hospital, on November 26, at the age of seventy-two years. She is survived by her husband, Frank Goldstein; three sons: Jack Goldstein, 21 Robbie Avenue; Max Goldstein, and Harry Goldstein, 766 Briar Hill Avenue; three daughters: Mrs. M. Cohen (Rose), 533 Palmerston Boulevard; Miss Sally Goldstein, and Miss Evelyn Goldstein, at home; three grandchildren: Gordon Goldstein, 219 Wilson Avenue, son of Mr. and Mrs. Jack Goldstein; Mrs. Philip West (Marion), 102 Palm Drive, and Stephen, children of Mr. and Mrs. M. Cohen; two great-grandchildren: Michael and Martin, sons of Mr. and Mrs. Philip West. Rabbi David Monson and Rabbi Isaac Arnoff officiated at funeral services. Burial was at Dawes Road Cemetery. Shiva was at the home.

Joseph M. Granatstein, 16 Rosedale Road, died on Saturday, December 1, at St. Michael's Hospital, at the age of fifty years. He is survived by his wife, Mrs. Malca Amelia Loftus Granatstein; and two sisters: Mrs. I. Myers (Lillian), of Akron, Ohio; and Mrs. J. Pullan (Rose), 233 Strathallan Wood. He was the son of the late Mr. and Mrs. J. S. Granatstein. Rabbi Stuart E. Rosenberg officiated at funeral services at Beth Tzedec Synagogue. Interment was at Holy Blossom Memorial Park. Shiva was at the home. Mr. Granatstein was a past president of the Hebrew Free Loan Society; a member of Beth Tzedec Synagogue; and of the Board of Trade.

David Smelovitch, 3560 Bathurst Street, died at the Baycrest Hospital, on November 29, at the age of seventy-nine years. He is survived by his wife, Mrs. Annie Smelovitch; three daughters: Miss Bessie Smelovitch, 130 Old Forest Hill Road; Mrs. S. Levy (Ida), and Mrs. L. Lewin (Ruth), both of Montreal, Que.; two sons: Izzy Larry Small, 795 Sheppard Avenue; and Rubin Small, 11 Rosseau Road; ten grandchildren: Frances, Harriet, and Susan Levy; Jack, Martin, and Clara Lewin; Steven and Elaine, children of Mr. and Mrs. Izzy Larry Small; and Mindy and Lisa, children of Mr. and Mrs. Rubin Small. Rabbi Albert Pappenheim officiated at funeral services. Burial was at Bathurst Lawn Cemetery. Shiva was at 11 Rosseau Road.

Mrs. Blanche Lefkowitz, 31 Braemar Avenue, died at her home, on December 6, at the age of sixty years. She is survived by her husband, Louis Lefkowitz; a daughter, Mrs. Marvin Botnick (Rochelle), 31 Paxtonia Boulevard; two grandchildren, Denise and Jeffrey Botnick; a brother, Harry Lefkowitz, 27 Braemar Avenue; four sisters: Mrs. Chana Chastofsky, 101 Borden Street; Mrs. Philip Orfus (Sarah), 22 Carousel Court; Mrs. B. Rosenshine (Pearl), of Hamilton, Ont.; and Mrs. Joseph Pearl (Freda), of Miami Beach, Fla. Rabbi S. Langner officiated at funeral services. Interment was at Roselawn Cemetery. Shiva was at the home.

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TORONTO MEETINGS

★ ISRAEL BONDS ★

Women's Division luncheon and fashion show, at the King Edward Sheraton Hotel, had Mrs. Morris Zweig as chairman. The patroness was Madame Raymond Bousquet, of Ottawa, wife of the Ambassador of France to Canada. Mrs. Irving Posluns, associate chairman, introduced Miss Judith Mazor, "1962 Beauty Queen of Israel", who was commentator. Mrs. Mark A. Levy presented Mrs. Morris Zweig with the "Woman of Valour Award", signifying the sale of $100,000.00 worth of Israel Bonds. Mrs. Zweig presented a similar award to Mrs. Samuel Shainhouse. Lawrence Shankman, chairman of the 1962 Toronto campaign, reported. Mrs. Nathan Silver is sponsors' chairman of the Women's Division.

★ SHAAREI SHOMAYIM ★

Synagogue, Walter S. Wurzburger, Rabbi: The new officers are: John D. Fienberg, president; Meyer W. Gasner and Samuel J. Sable, vice-presidents; Nathan Lieberman, treasurer; Julius A. Shapiro, secretary; Louis Eisen, parnass; and Nathan Urbach, gabbai; committee chairmen: David Satok, David Newman, Q.C.; A. G. Brown, Samuel Salem, John D. Fienberg, Meyer W. Gasner, Samuel Kanarick, Benjamin Barth, Louis Zuker, Benjamin Shore, Leonard Shapiro, Edward Solish, Israel Weinberg, Joseph Fleischmann, Julius A. Shapiro, Nathan Lieberman, Bernard Kurtz, Daniel Sloven, Joseph Tanenbaum, Joseph Siegel, Bernard Noyek, Harry Donin, Leonard Bernstein, Saul Sigler, Morris Shankman, Benjamin Levitt, Arthur Silverstein, Victor Sefton, and Samuel Verman. Governors are: Morris Ackerman, Morris Alexandroff, Charles Anthony, Benjamin Barth, Leonard Bernstein, A. G. Brown, Jeffrey Cohen, Harry Donin, Louis Eisen, John D. Fienberg, Joseph Fleischmann, Meyer W. Gasner, Morris Goldenberg, Irving Green, Bernard Hattin, Benjamin Kaminker, Samuel Kanarick, Joseph Kofman, Jack Kosoy, Bernard Kurtz, Nathan Lieberman, Joseph Levine, Benjamin Levitt, Frank Martin, Jack Miller, Dr. M. M. Mink, Louis Nadler, Bernard Noyek, David Newman, Q.C.; Morris Prousky, David Rotenberg, Samuel J. Sable, Samuel J. Salem, David Satok, Victor Sefton, Joseph Segal, Morris Shankman, Julius A. Shapiro, Leonard Shapiro, Max Sharp, Benjamin Shore, Saul Sigler, Art Silverstein, Daniel Sloven, Edward Solish, Samuel Stambler, Joseph Tanenbaum, Nathan Urbach, Samuel Verman, Ted Waldman, John S. White, Israel Weinberg, Jack Young, Louis J. Zuker; and Mesdames L. Goldenberg and A. Waldman.

★ BETH EL ★

Synagogue, Solomon Spiro, Rabbi: December 7 was designated as Teacher's Day at the Synagogue, and these teachers of the religious school were honoured: Mesdames K. Field and B. Lappin; Misses Malka Pshisusky, Barbara Mudrick and Marcia Ozier; and also N. Shneidman. George Resnick, Synagogue president, presented them with gifts on behalf of the Synagogue. David Schultz, chairman of the education committee, addressed the graduates and presented them with Bibles and diplomas: Jeffrey, son of Dr. and Mrs. I. Gollish, 69 Berkinshaw Cres-

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cent; Paula, daughter of Mr. and Mrs. I. Mudrick, 27 Paperbirch Drive; Carla, daughter of Mr. and Mrs. David Schultz, 49 Bradgate Road; Joan, daughter of Mr. and Mrs. L. R. Shapiro, 21 Dempsey Crescent; Marianne, daughter of Mr. and Mrs. E. Constam, 28 Broadleaf Road; Paul, son of Mr. and Mrs. C. Epton, 188 Lynedock Crescent; Gloria, daughter of Mr. and Mrs. H. Hershorn, 4 Duncairn Road; David, son of Mr. and Mrs. F. Levy, 49 Larabee Crescent; and Marc, son of Mr. and Mrs. M. Rosenberg, 88 Larkfield Drive. Rabbi Spiro conducted the Friday evening services and spoke on the "The Blessing Of Peace". Dr. V. Chrom officiated as cantor, with the choir, direction of Mrs. Paul Firestone. Choir members are: Mesdames David Schultz, Boris Shields, Joseph Skolnik, Stanley Freeman, Earl Greenberg, Irving Weinberg, and Dorothy Cone; and also Leslie Drexler, Kurt Jacobs, Irving Weinberg, Jack Applebaum, Eric Bowman, and Fred Levy. Refreshments were served after the ceremonies by: Mesdames Harry Hershorn, M. Tyber, E. Skrow, L. Snobel, and M. Beckerman.

★ RHO PI PHI ★

Pharmaceutical Fraternity Ladies Auxiliary met at the home of Mrs. Seymour Haber, 132 Dalemont Avenue. Mrs. M. Kassel, president, presided, for an auction sale, of home made articles, for the Scholarship Fund at the Hebrew University in Israel, sponsored by the Women's Supreme Council, of which Mrs. Joseph Litchen, of Toronto, is the president.

★ GRAND ORDER OF ★ ISRAEL

Ladies Auxiliary executive meeting was at the home of Mrs. A. Geller, 86 Roselawn Avenue, with Mrs. J. Brontman presiding. Mrs. B. Moroff won the raffle. A general meeting was at the home of Mrs. S. Goldstein, 382 Vaughan Road. Gift parcels were made up, to distribute to patients at the Ontario Hospital. The raffle was won by Mrs. R. Goodman. Mrs. A. Lederman, treasurer, reported on the distribution of cheques to: Myasthenia Gravis, Jewish National Fund, Grand Order of Israel Distress Fund, Muscular Dystrophy, Hebrew National Association, Moess Chittin, Society for Crippled Children, Association for Retarded Children, Heart Fund, Jewish Home for the Aged and Bayerest Hospital, each $25.00; Youth Aliyah, and Princess Margaret Hospital, each $50.00. Donor dinner will be held on Monday, May 6, at 7.30 p.m., at the Barclay Hotel.

★ DAUGHTERS OF ★ ISRAEL

Charity Society met at the Home for the Aged; the president, Mrs. I. H. Chapnick, presiding. A hand knitted sweater donated by Mrs. F. Gollom was raffled, and won by Mrs. S. Livingston. Refreshments were served by Mrs. F. Gollom. Mesdames H. Lubeck, R. Landsberg, J. Chapnick, N. Sachs, S. Kurin, and O. Potashinas, are conveners for a rummage sale; date to be announced.

★ YOUTH ALIYAH ★

Reception, at the Judean Brotherhood Temple, had seated at the head table, with Mrs. Wolfe Goldberg, chairman: John Devor, Toronto chairman of Israel Bonds, and Mrs. Devor; Mesdames Percy Dolgoff, Irving Green, Irving Lerman, Bernard Mayer, Barry Perlman, Alex Platt, Allen Small, Louis Tanz, Ben Walker, and Sydney Wise. John Devor was the guest speaker. Inscribed plaques were presented to: Mesdames Dorothy Dworkin, Celia Goldstein, Fanny Zamosky; Mr. and Mrs. David Bernholtz, and H. Naftolin. Entertainment was "Gift Of Life", a play by the Youth Aliyah drama group, direction of Mrs. A. Shore; and produced by Mrs. L. Platt. Music was played by Mrs. Ben Walker. In the group are: Mesdames M. Young, J. Stein, A. Sugarman, R. Ehrenworth, L. Chaplin, and F. Seigel.

★Mr. and Mrs. Samuel Kertzer and Mr. and Mrs. David Rotenberg attended the final study session of the United Nations Association, at the home of Mr. and Mrs. Paul Baker, 260 Douglas Drive.

★JEWISH NATIONAL★ FUND

Negev testimonial dinner paid tribute to Julius Wiener, 11 Wells Hill Avenue, on the occasion of his seventieth birthday and in recognition of his community service. Further sponsors of the Negev dinner are: Mr. and Mrs. Samuel J. Granatstein, Mr. and Mrs. Edward Green, Mr. and Mrs. Henry Green, Norman Green and John Herschorn; Mr. and Mrs. Paul Green, M. Greenbaum and A. Glass; Mr. and Mrs. Philip Greenspan, Mr. and Mrs. S. Greenwald, Dr. and Mrs. W. Grobin, Mr. and Mrs. Alex Grossman, Mr. and Mrs. Nathan Harris, B. Hattin and L. J. E. Moses; Mr. and Mrs. Julius Hayman, Mr. and Mrs. Samuel Himel, Robert Kitchener Hayward, Mrs. Benjamin Hillman, Mr. and Mrs. Samuel Himelson, John E. Hotz, L. W. Houlden, Mr. and Mrs. Cyril Houser, Mr. and Mrs. Nathan Hurwich, Mr. and Mrs. Jack Jacobs, Mr. and Mrs. Harry Jordan, Mr. and Mrs. Oscar Joseph, Mr. and Mrs. Samuel Kaiman, Mr. and Mrs. Max L. Kalpin, Mr. and Mrs. Jack Kamin, Mr. and Mrs. Samuel Kanarick, Mr. and Mrs. Samuel J. 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NOTICE

The deadline for all news and advertising for the issue of December 21, was on Friday, December 14; for the issue of December 28, it will be on Friday, December 21; and for the issue of January 4, on Friday, December 28. The above does not apply to photographs, which are being received and considered for the Passover Festival Magazine Issue, of April 5.

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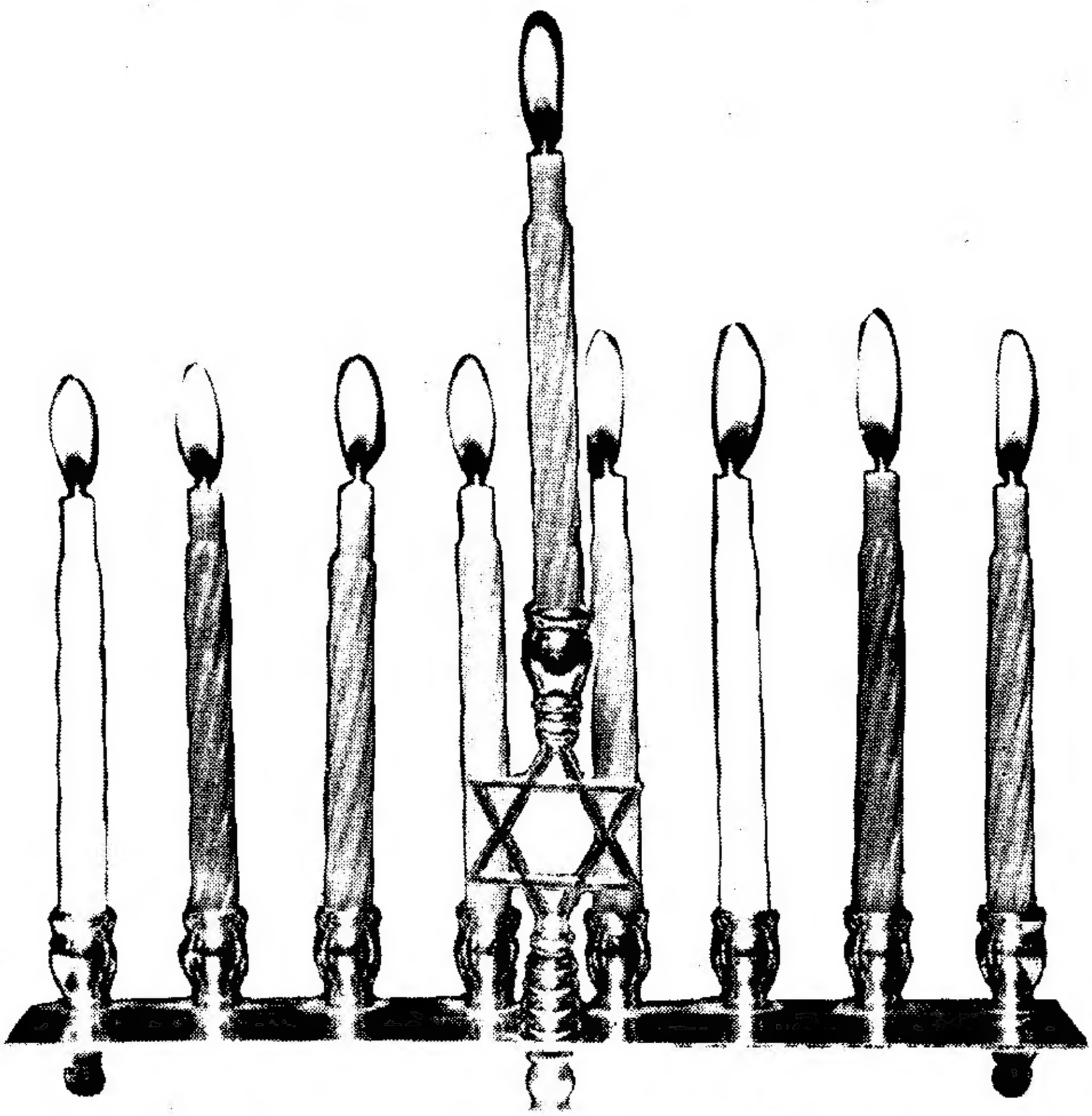
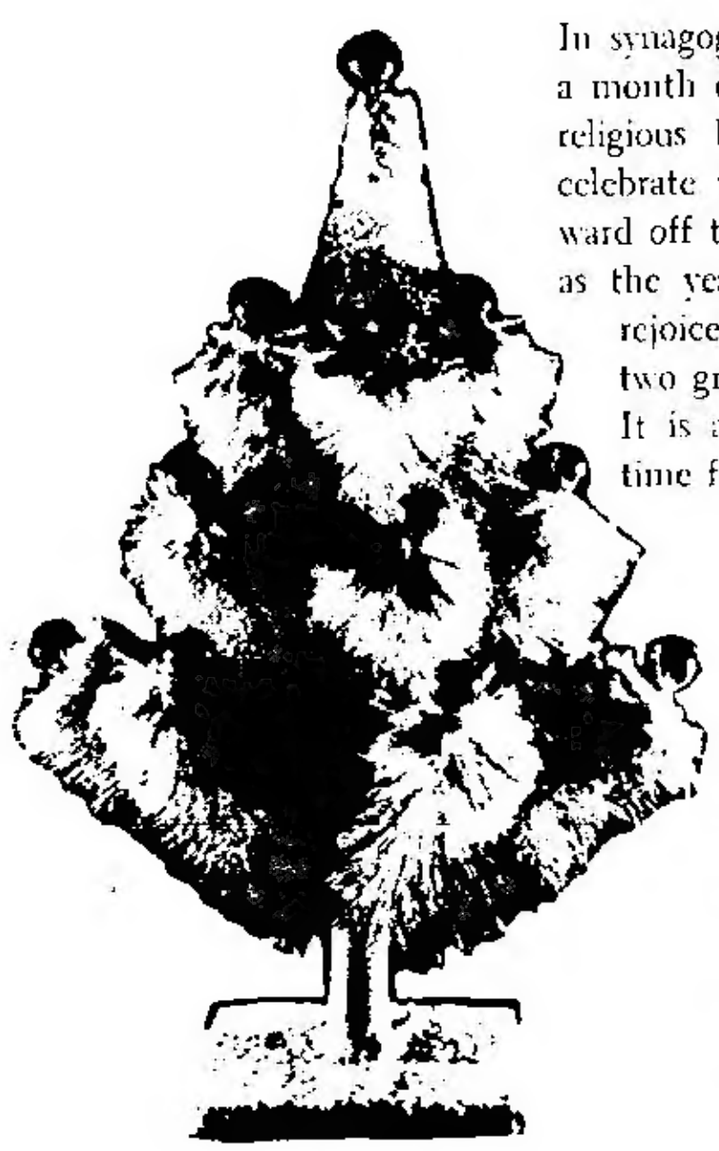
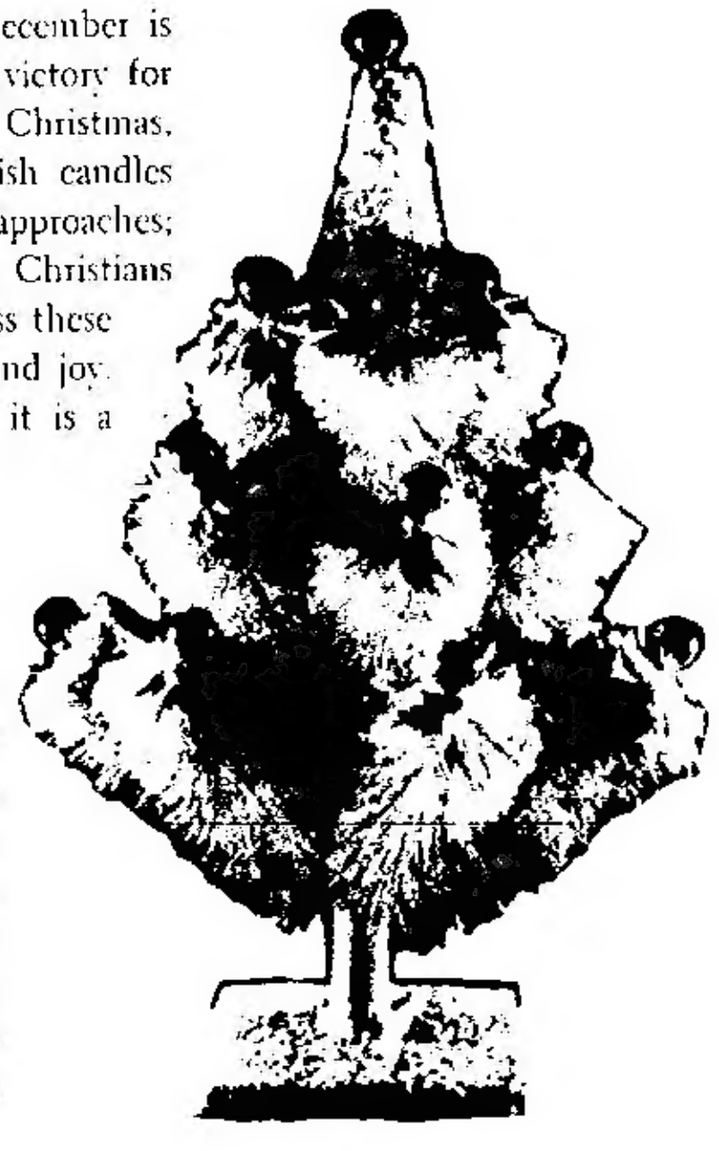


In synagogues and churches throughout the world, December is a month of rejoicing. Jewish people commemorate a victory for religious liberty with Chanukah -- Christians, at Christmas, celebrate the birth of their Saviour. Millions of Jewish candles ward off the darkness as the shortest day of the year approaches; as the year itself declines to its death, millions of Christians rejoice in new life. In a season of cold and darkness these two great faiths flower with warmth, friendliness and joy. It is a time for strengthening spiritual values — it is a time for festivity and the giving of gifts.





While we would like to mention in passing that Morgan's is Montreal's oldest gift-shopping rendez-vous, we offer the thought that the most valuable gifts we can exchange are of the spirit -- tolerance that respects an unfamiliar faith; friendship that transcends all differences in creed. So may we say to one and all — happy Chanukah and merry Christmas!